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AUTOCRACY AND THE RUSSIAN ORTHODOX CHURCH

THE fate of the Russian Orthodox Church furnishes convincing proof of the fatal consequences resulting from the interference of the secular powers with the affairs of the Church, and still more of the effects of a separation of a portion of the Church from the main body.

It will be remembered that before the introduction of Christianity, the people of Russia—or more correctly of the eastern European plain that later became Russia—worshipped the forces of nature under the names of different deities, such as Dashbog, the god of the sun, Perun, the god of thunder, etc., and that this worship was still practiced when the first apostles of Christianity appeared in this area; it was abolished only after the Grandduke of Kiev, Vladimir, baptized his people in 988. Too much emphasis cannot be placed on the fact that, contrary to the opinion of doubtlessly apocryphal testimony, the Grandduke did not join the "Orthodox Church" (which did not come into existence until 1054), but the *Christian Church*; this underlines the fact that he brought his people "into the great community of the Christian Church." Hence Grandduke Vladimir would undoubtedly have been the very first to discountenance any division of the Church or the formation of an "Orthodox Church" independent of the mother institution.

The period following the conversion of the Russian people—known as the Kiev period—was characterized by the predominance of the Church and the realization of a truly Christian State. This condition endured under the successors of the saintly sovereign, lasting until the close of the 14th century, when the princes of Moscow began to interfere in and re-order the fate of Russia. At this time also Moscow became the capital of the country.

Then began the era of State autocracy, continuing until 1589; during this period the Russian Church was still subordinate to the Patriarch of Constantinople, being governed by a Metropolitan appointed by the Patriarch. In consequence it shared the fate of this Patriarchy, following it in its secession from Rome, and being subjected to the secular domination which became pronounced after the Great Schism. When in 1589 the Russian Orthodox

Church declared its independence from Constantinople, a "Patriarch of Moscow and of all Russia" was placed at its head. This arrangement continued until 1700, when at the death of the Patriarch Hadrian the Emperor, Peter the Great, refused to permit the election of a successor. Soon afterwards the Emperor issued his "Spiritual Rules," reforming the entire administration of the Church, and placing at its head instead of a Patriarch a college of bishops—the "Most Holy Synod"—of which the Emperor was honorary president. The secular power was represented by the "Supreme-Procurator of the Most Holy Synod," a lay State official with the rank of Minister, who acted as the intermediary between the Synod and the Government, thus serving to ensure the control of the Synod by public authority. This situation lasted until after the revolution of 1917.

Meanwhile, in fact practically since the beginning of the era of Moscow's autocracy, a movement aiming at a restoration of the relations between Church and State such as had existed when Kiev had been the capital, had come into existence; it threatened continually to break forth into open rebellion. A crisis was reached in the 17th century when the Patriarch of Moscow, Nikon, undertook to revise the books used at divine service, the text of which had been greatly distorted by uneducated transcribers. This controversy, known as the conflict between the "Raskolniki" (the schismatics) and the official Church, ended in victory for the latter (the triumph did not, however, save the Patriarch Nikon from subsequent disgrace). The "reactionary" undercurrent continued to exist, at first illegally, but later with the knowledge of the authorities.

In the course of time both the official Church and the opposition referred to combined to form the Russian Orthodox Church as it was recognized in the 19th century; however, the attempt was still being made to bring about the independence of the Church from State domination. The leaders of this movement realized also the necessity of a reunion with the Mother Church of Rome as an indispensable condition of success. The chief protagonist of this movement was Vladimir Sergeievitch Solovieff. Born in 1853, the son of the well known historian Sergei Michailovitsh Solovieff, he soon came to be known as the leading exponent

of the new idealistic tendency in modern philosophy and religion. Solovieff's study especially of religion brought him to a realization of the necessity for a reunion of the Orthodox Churches with Rome, a cause for which he labored many years. The present "unionistic" movement undoubtedly owes much to his efforts. Toward the end of his life Solovieff seems to have recognized that this reunion would not be effected during his lifetime; apparently this was the immediate cause of his decision to join the Roman Catholic Church. He died in 1900.

In 1888 the official Church of Russia celebrated in Kiev, with all due pomp and ceremony, the 900th anniversary of the introduction of Christianity into Russia. At this time Solovieff, living in France, had just completed his chief work, written in French, "*La Russie et l'Eglise universelle*." Shortly afterwards he gave expression to the main thesis of his conception in a lecture given in the salon of the Princess Bariatinsky in Paris, on May 25, 1888. This lecture was published soon afterwards by Perrin under the title, "*L'Idee Russe*." It did not appear in Russian until 1913, in the translation of Dr. G. Ratshinsky.

The celebrations in Kiev prompted Solovieff to write the essay, "St. Vladimir and the Christian State." This essay contains a synopsis of the principal ideas the author had developed in extenso in his larger work, "*La Russie et l'Eglise universelle*," which appeared in a series of Essays published in the French periodical *L'Univers* (1888, Nos. 4, 11, and 19). Later (in 1913) it was translated into Russian by the same Ratshinsky who published it in the Moscow periodical *Putj*. It is of supreme value for us to have a short authentic account of Solovieff's teaching on the proper relations that should exist between the spiritual and secular powers, and of his conception of the Russian Orthodox Church in general. His ideal may be formulated as that of a free and universal theocracy, a system under which all political conflicts would become, if not impossible, then at least minor incidents capable of prompt solution.

The prognosis Solovieff wrote between the lines of his essay regarding the probable fate of the Russian Church which, he said, severed from the source and subordinated to the State, must inevitably share the fate of the latter, has been proven fully correct by later events. The first serious intimation that all was not well with the authority of the Russian Church was forecast by the happenings in 1905, when a revolutionary movement threatened to overthrow the imperial throne. At that time it was noted, and repeatedly commented upon, that in Catholic parts of the Russian Empire (especially in Russian Poland) the influence of the clergy had sufficed to keep the people in order and check the perpetration of excesses, something the Orthodox Church was unable to

do in those portions of the country predominantly orthodox. Even then it was pointed out that a reform within the Church was imperative, if it were to be made a vital force once more and not to remain merely a part of the governmental machinery. The restoration of the dignity of a Patriarch and the suppression of the Synod was also demanded as a first step toward making the Church independent, able to hold its own without let or hindrance on the part of secular authority.

It is interesting to note that after 1905 the number of converts to Catholicism from the Orthodox Church was substantially increased. Attention was focused sharply on this condition by the conversion of such men as the eldest General Aide de Camp of the Emperor, Prince Constantine Belosselsky-Bolozersky, and others prominent in Russian society.

But only after the revolution of 1917 did the full extent of the catastrophe that had befallen the Church of Russia come to be realized. For with the downfall of the imperial power the influence of the Church began definitely to wane. A Patriarch was quickly elected in an effort to give the Church a visible head around whom all adherents could rally, and to avert the impending crisis. But it was too late, and the attempt failed. Naturally also it was too late to seek a Union with Rome, because the Soviet Government was established before any steps could be taken, even had they been contemplated.

It soon became apparent that the official Church, deprived of the State's support, was completely incapable of checking the Communist danger or surviving without Government support. Subsequent events serve merely to corroborate this. Following the emigration of the Soviet's enemies, including a number of bishops, the once united Russian Church (united at least outwardly) was divided into two separate bodies, the Church in the Soviet Union and the Emigrant Church. The former became simply a tool of the Soviets, with which they now seek to prove religious freedom still exists in the Soviet Union, while the Emigrant Church, in search of the secular aid to which it had become accustomed, was divided into the so-called "Council Church," and the "Eulogian Church." The Council Church, established in Yugoslavia, is both ideologically and materially dependent upon the Patriarch of that country; the Eulogian Church is under the headship of the Metropolitan Eulogius of Paris, who in turn has placed himself under the Patriarch of Constantinople. The latter is still a power recognized by secular authorities.

It is curious to note that of the 16 existing independent or autokephal Orthodox Churches (they have no common head, being completely independent of one another) the Church of Serbia, known today as Yugoslavia, plays the leading role, even as did the Church of Russia and before that of Constantinople. Always the

Church of the strongest Orthodox State has led the others, thus proving again the complete dependence of these Churches upon the State—a condition existing since the Great Schism. It is also worthy of note that two currents have formed within the Russian Emigrant Church, one preaching the necessity of a reunion with the Catholic Church, the other insisting such a policy would be fatal to the existence of the Orthodox Church. The movement for reunion is particularly noticeable among members of the Council Church.

Events of the past 20 years have conclusively proved the correctness of Solovieff's statements; seemingly he had a premonition of the fate of the Russian Orthodox Church. Recent happenings likewise have proved the validity of his thesis, viz., the necessity of a reunion of all Christians under the headship of the Vicar of Christ. For no one will claim the development of the Orthodox Church would not have been entirely different, had this reunion been effected in time. It is to be hoped present conditions will convince even the most obstinate enemies of the reunion that such a step is necessary. May the time be not too distant when the prayer read at every Orthodox service by the deacon, begging for a "reunion of all," will be answered. And may dissemination of the ideas expounded by Solovieff forward this cause.

A RUSSIAN EXILE

THE SOLIDARIST MIDDLE ROAD

I.

IT is noteworthy that Father Heinrich Pesch, S.J., rejected not only liberal and socialist social philosophy, but also the liberal and socialist conceptions of political economy. The "political economy" of Individualism should not, he maintained, be called "political" or "national" economy, because the *principle of organization is lacking*; it is merely bargaining, commerce, exchange on the basis of contracts for sale, that connect the economic agents in this system. But since the "market" is no organism, being a mere parallel and temporary arrangement of competing individuals, there is no semblance of organic structure or articulation. It is to no purpose to speak in this case of a uniform task as being performed in common; each one seeks *only* his own profit. All regulating factors referring to the public welfare are perforce excluded, and the consumer is simply "handed over" to "the free play of forces." While Solidarism proceeds from man and human labor and then reverts to man and his material needs, mechanistic Liberalism must necessarily lead to a perversion of the relative order of value of man and commodities.

The result of an economic society determined solely by the "laws" of prices is modern *Capitalism*. Pesch defines Capitalism as "the control of the economic system through the mone-

tary interest of capital property." He expressly refuses to regard Capitalism as merely "the more frequent use of so-called (!) 'capital' ('produced means of production')." Chrematistics, i. e., the objectivized striving after profit, is for him not a mere exerescence or abuse, but rather "the normal result in capitalistic economic life." "The provision of external goods for the people is not the *end* and *task* of (capitalistic) political economy, but only an expedient of the lust for gain." "The commercial objective of the capitalistic enterprise," Pesch continues, "dominates the economic process without restriction. Everything must serve the interests of capital, and by progression the interests of finance capital." However, Pesch held that the days of Capitalism were numbered: "It remains a dead form that will never again find new life . . ." It "has played its part . . ."

II.

Even though Pesch agrees with Marxism that the future does not lie with the Capitalism of economic "Libertinism," he nevertheless does not share the belief of Socialism in a communistic, compulsory economic system, for it is no less repugnant to human nature than Capitalism. Every form of Collectivism is nothing less than an inversion of Liberalism; in this system the State and society become the exclusive agents of economy and the individuals are but their tools. Even legitimate private interests are denied and sound competition questioned. Socialism exchanges the undue insistence on "social" differences or distinctions for an equally undue insistence on "enforced integration," with its complete abandonment of privacy and its required publicity of life; that is, it substitutes the depersonalized group-man for the autonomous contracting party of the "market"; it replaces the *lack* of organization by *totalitarian* over-organization. In reply to the absolute and irresponsible private ownership championed by Liberalism, Socialism nationalizes or socializes at least the means of production. In reply to the doctrine declaring for the right of the powerful and of the greater purchasing power, it teaches the equality of all members of society. While economic Liberalism knows only the individual, Socialism knows only the group-man; hence, both systems take into account only half of reality, proceeding from an idea of man that is out of touch with the facts of life and what is. Consequently, even the fragment of truth they both contain is distorted and denaturalized.

III.

On the other hand, Solidarism unites these fragments of truths to help form the whole of reality. The "social system of industry" derived from it affirms men's equality of rights as persons, but also insists upon their duties as members of the State and of economic society. The idea that man may be treated merely as a thing or a tool is therefore necessarily

rejected, as is the commercialization of his work. Similarly, this "social system" recognizes that every man must share the responsibility for the public welfare, expressed primarily in the particular *vocational* contributions of every individual to the whole.

In contrast to the capitalist disintegration and the socialist dissolution of the family, the social system of industry demands an organization of economic society that restores the family and does not imperil its natural social function.

In regard to the State, Solidarism rejects first the "socialization" of the State by the *Liberals*, its so-called "mediatization," i. e., the reduction of the State to a mere tool of society, the absorption of the State by society; and secondly, the absorption of society into the State by the *Socialists*, i. e., the reduction of society into a mere tool of the State, the absorption of society by the State. In contrast to both these distortions, Solidarism demands the true "political" State, i. e., a State neither the tool of class interests nor a totalitarian ruler, but a genuine, independent, and in the exact sense of the word a decision-making protector and representative of the people's welfare. The more thoroughly the State can disassociate itself from the selfish interests of groups, the sooner it is qualified to begin, in a manner befitting the end in view, its task of subsidiary activity and regulation.

Solidarism entrusts to the State the work of regulating ownership, in such a way that private property and the right of inheritance do not hinder the orderly economic care of the people's needs or the chance of social advancement. Property, the projection of man into the world of things, has not only a *personal* but also a *social* character, even as man himself as well as his function and work. According to the principle of Solidarism, that the goods of the earth should serve *all* men, an exclusive, monopolistic use of property is not to be admitted. Ownership entails obligations; property is not a mere instrument of power, but a juridical institution, and therefore belonging basically to the legal moral order. Of the "real rights," that pertaining to property is certainly the supreme one; but since man ranks *above* the world of things, the State is obliged to interfere whenever property becomes an end in itself, that is, whenever it no longer serves, even though indirectly, the end of society. With regard to the private sphere of the person and his natural right to property—a right prior to that of the State—the limitation of the individual's use of property can, of course, be admitted only in cases where the common good makes such action necessary. But this can be done only according to the legal principle of collision of rights, whereby is determined what is due to each party. Unquestionably a comparatively free use of property, as also of individual abilities in accordance with the de-

mands of the common good, will be useful to national economy for the performance of its task, because moderate competition increases the productive power and efficiency just as the paralyzing of responsibility lessens it. This economic freedom may be regulated and limited in the first instance by conscience, likewise responsible for society, e. g., by active mutual aid and by the vocational corporations, and only in the *last* instance by the State. Production, circulation and distribution of goods, the three factors in the satisfaction of material needs, are alike subject to this regulation. The supply of goods must be made to conform to the legitimate demand. In trade the idea of superior quality and the principle of the just price must be respected; in the distribution of proceeds, i. e., in the formation of income, the principle of performance and efficiency must be applied with respect for the claims of the individual, family, enterprise and common good; but above all towers the fundamental principle of justice.

In view of the two-fold nature of man as a person and as a member of society, the question of justice is not merely an individual matter. Whenever the national economic system is at stake, it is important that *social* justice be likewise satisfied. Obligations exist not merely between the civil authority and the citizens (legal and distributive justice), or among the citizens themselves (commutative justice), but at the same time there are immediate duties towards the national community or commonwealth—duties which, since they refer to the public good, are legally valid (social justice). Collaboration in the uplifting of the proletariat (de-proletarianization), for example, is not solely the duty of private charity. Nor is it a legal obligation toward the single proletarian, or limited to obedience to the social legislation of the State, but is something directly demanded by the common good as a matter of justice. *Salus publica suprema lex!* The *salus publica*, the public welfare, to be precise, is not merely an objective good to be aimed at, but is also a subjective duty, and the task and the regulating principle of social justice. Social justice, or justice according to the demands of the common good, is the dynamic element in Solidarism. Its purpose is not merely to draw an ideal picture of the Christian social order, but likewise, and not least, to impress upon mankind the actual, immediate and unconditional duty of every single individual to co-operate in the reconstruction of society.

IV.

It is obvious that a system keeping in touch with reality will not suit the fancy of rationalist schemers. Repeatedly theorists have reproached Pesch with the charge that Solidarism is no more than a solution by compromise. Even Catholic critics, such as E. K. Winter, of Vienna (now of New York), the late Dr. F. Kempel, Rev. F. X. Landmesser, the Vienna School

of social romanticism and others have supported this opinion. A number of less happily formulated portions of Pesch's theory have, it is true, apparently justified this criticism. In fact, however, Solidarism is by no means only the mere outward synthesis of Individualism and Socialism. Goetz Briefs (now at Washington, D. C.), the distinguished critic of Dietzel's doctrine, that individual and social principles are mutually exclusive and contradictory in their application, has correctly insisted time and again that "this (Pesch's) system is not some kind of 'mean' between Capitalism and Socialism, but rests on its own social principle." This principle is "of a peculiar kind, having its own rights," and is "no indefinite 'middle course' between false social theories."

In view of his simultaneous recognition of both the personal *and* the social nature of man, it is not surprising that Pesch is charged with Socialism by the Individualists and with Individualism by the Socialists. Ludwig v. Mises, a spokesman of economic Liberalism, in his book, "Socialism," ranks Solidarism among the pseudo-socialist theories. Kurt Boehme in a dissertation, "Solidarism and Liberalism" ("Solidarismus und Liberalismus"), termed Solidarism a "sheet anchor of political Socialism." Even Catholics whose trend of thought is similar to that of the so-called school of Angers, which rejects State intervention (for instance the late German conservative social reformer mentioned previously, Rev. F. Kirschesch), maintained Solidarism contained some ideas of State Socialism and cited, as a case in point, its thesis on "the Right to Social Welfare." In more recent times, such men as W. Everhard content themselves with establishing the predominance of the social principle in Solidarism. The German Economist K. Diehl, Friedrich Karrenberg, the historian of the Christian social movement in Germany, and others, especially socialist critics, hold the opposite view and reckon Pesch among the Individualists or the Liberals. Pesch is similarly characterized by some Catholics, particularly by the supporters of Universalism, Social Romanticism, and Catholic "Integralism." Here we can only mention the names of Anton Orel, Eugen M. Kogon and Franz Reder, all intimately connected with the so-called Vienna Catholic Round Table Conference for Social Reform; also Rudolf Kaibach, O.M.Cap., whose point of departure in his book on the common good, may be said to lie between Organicism and Universalism. According to O. Spann, the Viennese sociologist, Pesch is "essentially an Individualist in the ground work of his ideas," a view with which even so profound a critic of Universalism as Rev. Eberhard Welty, O.P., seems to agree. It is impossible, however, for anyone sufficiently acquainted with Pesch's extensive works to agree with this charge. Pesch insists over and over that *both* personality *and* the capacity for social life are proper to man;

if he lays greater stress on personality, then to our way of thinking he is in full accord with the tradition of the Church (according to which only man, and not society, is a substance), and does not deserve to be called an Individualist. Should the complaint be made that Pesch has made his philosophical anthropology no more profound than it is, it should not be forgotten that he was not writing social metaphysics or sociology, but a text-book on political economy. His forceful delineation of the socio-philosophical foundations of political economy has caused not only such superficial critics as Charlotte Edelstein-Schottländer, but also authors, otherwise thorough-going, to reject Solidarism as a purely "ethical" system. Mentioning Pesch's dictum, "Religion cannot produce grain," seems irrelevant against an attitude such as this. Pesch refused to take his system of political economy from the Bible, i. e., from supernatural, revealed truths, but stated emphatically in the preface to the second volume of his text-book: "It would not be impossible for anyone to accept Solidarism from the purely humanitarian and national standpoint." Pesch's social teaching is not so pronounced as the "Solidarism" of the late German philosopher, Max Scheler, in its attempt to obtain support from theological principles (Scheler based his system on the Trinity, original sin and the Mystical Body of Christ). But even though Pesch's Solidarism and his social labor system are based chiefly on natural law, he is at all times well aware that the system obtains its *ultimate* basis and most compelling validity only through Christ and His Church.

(To be concluded)

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"The capitalist economy is completely perverted economy, since in it the person is subordinated to consumption, consumption in turn is subordinated to production, and production to speculative profit. A personalist economy, on the contrary, regulates profit according to service rendered by production, production according to consumption, and consumption, finally, according to the ethics of human needs, viewed in relation to the total perspective of the person." So Mounier begins his chapter on economic problems in his *Personalist Manifesto*; and the passage sums up succinctly the difference between a Christian society and a capitalist society. Man versus Mammon, the spiritual as against the material, responsible service to the community as against irresponsible exploiting of the community, the personal creative vocation as against the impersonal mechanist "job": the antithesis is clear. On the one side lies the possibility of a Christian civilization; on the other, the degradation of the person, and the dissolution of human society. We live in a mad world.

GERALD VANN, O.P.

PRE-NUPTIAL ANTI-VENEREAL LAWS MEDICALLY CONSIDERED

WITHIN recent years, and particularly in 1938 and 1939, a number of State legislatures enacted eugenic marriage laws. For the most part the laws, as well as the bills introduced but not passed, stipulate that men and women contemplating marriage must submit to some form of pre-nuptial medical examination, and any person found to be suffering from what is known as "social" diseases may not be granted a marriage license. In some States laws of this nature were passed before the Catholics even became aware that such legislation had been proposed. In other States (notably Missouri) the passage of a law of this kind was defeated only after strenuous efforts, although in Missouri some Catholics advocated the measure pending in the legislature of their State.

The question of legislation pertaining to pre-marital medical examination is fraught with dangers, primarily because of the fundamental religious, ethical, social, even legal problems involved. None the less, however, organizations and groups, basing their arguments on superficial considerations of the question, are adopting resolutions demanding pre-marital examination laws. And now comes word that the St. Louis members of the United States Women's Chamber of Commerce will present to State Representatives the outline of a pre-nuptial examination law, *national* in scope, at an organization meeting to be held in St. Louis on Jan. 16th. The same organization is active in Kansas, Illinois and Louisiana.

In the light of these conditions and circumstances, the following presentation of the problem takes on added significance and value. The difficulties confronting legislators in drafting legislation of this character, the medical and ethical principles involved, and the duties of Catholics in the matter are set forth clearly and simply.—Ed. C. B. & S. J.

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I.

The pre-marital laws enacted within the last few years, and the majority of the pre-marital laws now under consideration, should not be confused with a eugenics law that legalizes unsexing, i. e., sterilizing the so-called unfit. There is no direct connection or similarity between the legalized unsexing laws and the present pre-nuptial medical legislation. Nevertheless, some indirect relation does exist because the sterilization laws have served as entering wedges and have created some precedents. Furthermore, they have tended to popularize the fear of racial deterioration allegedly caused by disease. By some groups arguments from eugenic theory have been drawn upon to support the demand for pre-nuptial medical laws. Such contentions are most likely specious and

groundless if based upon the eugenics of hereditary traits; at least according to present knowledge of the subject.

The so-called eugenic arguments for a pre-nuptial anti-venereal disease law will be discussed later; it is our purpose here to distinguish between the unsexing laws and the anti-venereal disease pre-marital laws. The unsexing laws are directed solely against procreation, but do not interdict marriage or extra-marital sexual relations. Conversely, however, the pre-nuptial anti-venereal disease laws prohibit legalized sexual relations but do not, nor can they, prevent the spread of communicable diseases by extra-marital genital contact.

Laws prohibiting legalized monogamous relationships in marriage certainly tend to increase promiscuity, and in reality almost inevitably do just that. And due to increased promiscuity, the anti-venereal pre-marital laws will also tend to produce an increase in the number of illegitimate births. However, only accurately recorded statistics, compiled over a period of many years, will disclose just how much natal illegitimacy will result from a law that forbids legitimization of marriage to persons infected with certain diseases.

Before considering the favorable and unfavorable arguments based on medical observations, bearing upon pre-nuptial laws, we may say that the main reason for such laws has been solidly grounded upon and argued from the viewpoint of a social need for such restrictions towards preventing the spread of communicable, infectious diseases. Virtually only syphilis and other venereal diseases have been officially (statutorily) listed as the ones to be watched for in pre-marital examinations, and to constitute barriers to civil matrimony if discovered. However, the hope is frequently expressed that pre-nuptial medical examinations will lead physicians to make thorough examinations and thereby detect whatever sort of communicable ailment is present, if any. But unless they are urged to do so and especially recompensed by the candidate for marriage, it is extremely unlikely that physicians, in most instances, will examine the applicants beyond the minima of the legal requirements. Therefore, the social worth of anti-venereal pre-nuptial laws may be judged almost solely with respect to their efficiency in diminishing the incidence of the venereal diseases. But the social value of such anti-venereal efficiency will need to be equated in terms of the effects such laws have in increasing promiscuity and natal illegitimacy.

Prior to a discussion of the medical aspects of anti-venereal pre-nuptial laws, mention should be made of the alleged objection to such laws: that they place privileged medical information on record in a quasi-public place. Some people contend a municipal or State record of an individual's disability, venereal or otherwise, can become known to unscrupulous persons

willing to utilize such information for purposes of blackmail, defamation of character, duress or other coercion entered into for the purpose of gaining money from or other victimization of the person whose venereal disability, real or alleged, is a matter of quasi-public record. This objection surely should be recognized as possible, and should be accorded considerable weight even if such miscarriage of secrecy is unlikely to occur. The force of the objection would of course depend entirely upon the protection of all pre-marital medical records, access to which should be forbidden to all except the person concerned, his or her doctor, and the pathologist or technician who made the laboratory tests. Perfect administrative policies and procedures can be devised to prevent such "leaks" of privileged medical information. Nevertheless, constancy of perfection is difficult to maintain and under some conditions can never be absolutely guaranteed at all times. Furthermore, there is not always sufficient assurance that perfection of protective measures will be effectively striven for. However, whereas this possible objection to pre-marital medical laws must be admitted, the author believes the objection is not of sufficient weight to constitute a valid obstruction to a good pre-nuptial anti-venereal law in a State with an efficient board of health or public health department. A carefully drafted pre-marital medical examination law can circumvent possible abuses by incorporating a clause providing penalties that would effectually discourage individuals from making improper use of privileged medical information that might be sequestered in vaults of a State medical office or accredited laboratory.

Despite the fact that the prevention of disease has worth while economic advantages as well as humanitarian appeal, no person should become either a proponent or an opponent of any measure of far-reaching ethical and social importance until a study has been made of all forces and factors that would be dislocated or evaluated anew should the proposed restrictions become law. To predict results of a marital restriction may not be descriptively difficult, but to forecast accurately the results quantitatively may be extremely difficult or next to impossible within a suitable range of observational error. That is why the most valid facts of sociology, psychology, clinical medicine and bacteriology can not keep most pre-marital anti-venereal disease laws from being argumentative and of uncertain value. Yet an exceptionally well drafted and skillfully planned pre-marital medical law could possibly give such good account of itself as to convince even the most sceptical. Such a paragon among pre-marital laws does not exist. Nevertheless, some persons hope for ultimate improvement of such laws by suitably amending them in the light of subsequent experience. So far, suitable amendments to existing pre-nuptial medical laws have either been lacking or else have been

found very difficult to secure for the following reasons.

The simple, clear-cut, hard-and-fast proposal—with no qualifying or escapement clauses—is the type of bill that becomes law, provided conditions favorable to enactment exist. But such unvarying and all-inclusive statutes may be unjust to some members of the community who should be exempted from them. Nevertheless, a bill of this type may "go over" and "stay put" as a law, whereas a better bill of similar purpose might not be comprehended and therefore not enacted, because complicated by escapement clauses demanded by clinical medicine and considerations of a sociological nature, and quite proper to a law of this kind. Nor is it likely that proper escapement clauses will be enacted at a later time if the experience to date may be accepted. Therefore, everyone should urge that no pre-nuptial medical bill should be supported or allowed to become a law unless it is defensible on all counts from the very beginning.

Laws requiring pre-nuptial medical examinations have been variously received in different sections of a State, and by various groups within a community. As is to be expected, present comfort (i. e., convenience) and selfish interests govern viewpoints, engender remonstrances and color criticisms. The features of the laws most widely criticised are: the expense of the doctor's examination fee, and the delay caused by the need for laboratory reports. Fear of disclosures is not publicly referred to for the most part, but it is undoubtedly the reason for a certain proportion of prospective brides and grooms trekking to a State without a pre-nuptial medical law. It is chiefly from a State's border counties—but sometimes from much farther "inland"—that a large percentage or even a great majority of prospective bridal couples go to an adjoining State having no law requiring pre-marital medical examination. Of course, the "eluded" professional men, physicians and clergymen, and also justices of the peace and concerned merchants express their indignation because this condition diminishes their incomes, and their losses extend to those persons with whom they trade.

The above mentioned objections call for effective provisions to prevent them or to compensate for them. Naturally, if each State had a pre-marital medical examination law, one of the objections, that of seeking another State for the purpose of marriage, could not be raised. This circumvention of a State's pre-nuptial law could be largely prevented if the State concerned refused to recognize extra-State marriages of its residents, unless the foreign State enforced a pre-marital medical examination law as strict as its own. However, there would be no exodus to a State enforcing a law of this nature if the prevailing medical and marriage fees were less than or at least equal to those exacted in the couple's State of residence. The objection re-

garding cost cannot be overcome by means of a State pre-nuptial medical examination law. Nevertheless, such a difficulty could in time be rendered negligible by suitable restrictions placed on the professional men concerned, the necessary reduction of the cost to couples being justified as educational propaganda. Thus, with suitable economic adjustment, such objections on the score of expense could not be considered sufficiently weighty to justify opposition to a pre-nuptial medical examination bill that was otherwise well drafted.

Concerning laws requiring pre-marital medical examinations, the most important objections center around the monstrous errors, incongruities, inconsistencies and injustices of some of the requirements of a medical nature. These latter are based upon completely incorrect interpretations and evaluations of medical facts. The majority of the objections of this kind could be eliminated were the pre-nuptial medical examination law to contain suitably worded escapement clauses providing for boards of review to be composed of reputable physicians of special clinical training and experience. However, as circumstances now exist in many States, the facts of medical science, clinical and bacteriologic-pathologic, have been so ignored by pre-marital medical laws that fallacies have been legislated into statutory "facts" even though far from being correct biologically, medically or sociologically.

(To be concluded)

NOXON TOOMEY, M.D., F.A.C.P.

WARDER'S REVIEW

Underconsumption at Close Range

UNWILLING to concede the reasons for the presence in our civilization of huge stores of farm products, while everywhere there are vast numbers of people chronically undernourished and wretchedly clothed, our Bourbons persist in speaking of over production. If, instead of traveling in Pullmans to Hot Springs or Florida, some of the defenders of the present system would use a bus and stop off occasionally in a Southern village, they would discover that even where the cotton grows people lack the garments made out of the product of their very fields.

A letter addressed to us by Sisters laboring in a Negro parish somewhere in Arkansas demonstrates the meaning of under-consumption as it appears to these nuns. Their communication states:

"The number of our poor is quite large at present because the cotton crop was short and did not, therefore, yield them much money. They come to us asking for shoes and stockings, because it is growing too cold to go barefooted! But of such things we receive little; most people wear out their footwear. Nor have we ever underwear enough; nevertheless we are able, with such assistance as we receive from our friends, to help them with clothing of one kind or another."

Bare backs and naked feet are common in the cotton country while the Government keeps millions of bales of the raw material out of the market. Cotton socks are at times a luxury which we have known white sharecroppers to do without in inclement weather. Evidently, it is incorrect to speak of over production of cotton, or wheat, or pork, or any other commodity of a kind needed to sustain human life and grant human bodies protection against the weather, so long as official investigations into the health of the people demonstrate not thousands but hundreds of thousands of men, women and children to be undernourished and improperly clothed.

The situation referred to can not but constitute one of the grave charges history will bring against the capitalistic system and the tolerance by the modern State of usury for the benefit of capital at the expense of the poor.

No Longer the New Canaan

BELIEF in the virtues of Rousseau's social doctrines and in republican institutions found acceptance more readily in France after 1776, because the conditions and habits of the American colonists seemed to prove them true and wholesome. The French officers who had served in the American campaign, after their return to the homeland where the rankest luxury existed side by side with dire poverty and widespread destitution, praised what they had observed among the colonists: the absence of great wealth and its concomitant evils, one of which is inordinate luxury. Immorality and crime are others.

Unfortunately, the virtues the Europe of the late 18th century admired in the Americans of that time did not long survive. Today we know all of the evils from which a generation willing to return to nature thought the colonists had escaped. Parallel columns in one and the same issue of *Newsweek* yielded three items characteristic of conditions existing in our country at the present time. Grouped with other statements under the general heading: "Week in Business," there appeared the alluring invitation "On to Florida":

"In order to get their share of the expected 1940 boom in domestic travel—partly due to the war but mostly to increased prosperity—Florida resorts are spending up to 25 percent more than usual on advertising. Miami alone is preparing for 2,000,000 visitors this winter, double the number entertained last season. With bookings being made earlier than at any time in ten years, transportation agencies are also busy expanding their services to 'America's Winter Playground.'"

A little further on, below the sub-title "Business Notes," one discovers the following significant statement:

"The Department of Agriculture announced that the food-stamp plan, under which relievers in twelve cities now receive surplus commodities, will be extended to 150 areas by next June. The Federal Surplus Commodities Corp. is also working out details of a scheme to apply the stamp principle to cotton goods . . ."

But the "Week in Business" also has its "Trends." Under this heading it is recorded that "unemployment dropped 47,000 to 8,149,000 in October—1,095,000 below October, 1938, according to the National Industrial Conference Board monthly estimate."¹)

Sunshine, a salubrious air, pleasure and luxuries of all kinds for the privileged; food-stamps and public aid for a vast multitude of men, women and children, classed as "reliefers," and unemployment for more than six percent of our entire population and a fourth of all wage workers in the country! And what of the millions deeply in debt to the moneylenders? Farms blanketed heavily with mortgages? And all this in a land where milk and honey was at one time supposed to flow for everyone!

What Hope for this "Civitas Terrena"?

THE fear of approaching disaster impresses on not a few men the realization of the inevitable results of the selfish policies of the nations of the world have pursued all too long. They would remind those, whose intemperance of desire is inviting an international catastrophe, of St. Augustine's statement "that all the peoples, as parts of the universal human family, are joined together as brothers among themselves, and that other nations too have the right to live and prosper." This Christian doctrine is not contained in the code of the *Civitas Terrena*.

Dr. Nicholas Murray Butler not long ago insisted it was Liberalism's highest task to meet the present situation and "to show how to bring this international anarchy and confusion to an end, and to solve these new problems in constructive and forward-facing fashion without being compelled to give way to compulsion in any of its forms."

In the address, containing this statement, the President of Columbia University declared the condition of international affairs demanded the way to "the next stage of political organization" must be adopted. We must find, Professor Butler asserts, "how to apply to the unorganized political and economic world of today those wise and far-reaching principles which Hamilton and Madison wrote into the Constitution of the United States."

It is the employment of federalism on an international scale, Professor Butler has in mind, for he continues:

"Joint action and responsibility in all that concerns every nation, with separate organization and responsibility for that which concerns but a single nation, is the ideal now to be achieved. *The world is waiting for a new application of the federal principle . . .* There must be brought into existence a society of citizen-nations."

Were it possible for the 20th century to attain this ideal, it would establish a glorious record. Unfortunately, the idea of confederation is not one to conjure men with in the present

age. Centralization of power, a unitary political system based on racial integration, government by a party-oligarchy and, in addition, economic self-sufficiency—such are the impellent forces driving the nations of the world toward still greater confusion. There is little hope, it seems, of our building a *Civitas Dei*!

Moscow Has Established a Lottery

THE origin of both the commodity lottery and the money lottery is coeval with the coming and growth of the capitalistic spirit. Florence, Holland, and England promoted the scheme in one form or another. It was Queen Elizabeth who introduced the lottery into the realm she governed, in 1559, and it remained a source of State revenue in England until 1826. Ultimately lotteries were established in such Catholic states as Spain and Austria, and also in many of the principalities of Italy and Germany. At the beginning of the 18th century, to instance an example of this kind, a Bishop of Würzburg, in his capacity as Duke of Franconia, inaugurated a lottery but discontinued its operation very soon after the first drawing. The reasons he gave for abolishing this method of raising revenue for his principality do honor to his memory.¹)

Undoubtedly an emanation of the capitalistic spirit, the institution should be abhorrent to protagonists of Communism. But we discover at least its Russian disciples to be far less intolerant in this respect than were the Liberals of the days of the French Revolution. Because the idea the State should profit by promoting the gambling instinct of its subjects was obnoxious to them, the State lotteries both of England and France were abolished, while in our country even private lotteries were forbidden. Soviet Russia, on the other hand, has adopted at least the commodity lottery, to which, we must admit, the moralists of the Middle Ages did not object.

According to *Izvestia*, of Moscow, May 1st of last year marked the opening of the thirteenth country-wide lottery held by Osoaviakhim (Society for Aviation and Chemical Warfare). By the middle of April 75,000,000 tickets selling for 1, 3 and 5 rubles each, had been printed and distributed; the drawing for prizes was to occur late in the summer and early in the fall. Of such prizes there were to be 525,000, including a number of automobiles, 23 pianos, 44 motorcycles, and other manufactured goods. And again we discover a concession made to a decidedly bourgeois tendency, inasmuch as the possibility of winning a prize of the first order depends on the investment made. A 1 ruble ticket could draw a prize valued at 10-3,000 rubles, a 3 ruble ticket one of 30-9,500 rubles and a 5 ruble ticket one of 50-27,000 rubles.²)

¹) The writer is in possession of these documents.

²) Russian Economic Notes (U. S. Dept. of Commerce), June 15.

¹) Loc. cit., Dec. 11, 1939, p. 71.

It is perhaps no mere accident the absolutistic monarchs and princes of the 17th and 18th centuries, and the still more despotic rulers of Soviet Russia should agree that the lottery has its use in a State which grants its subjects little or no freedom to exercise civic prerogatives or freedom of an essential nature of any kind.

CONTEMPORARY OPINION

Certainly, it is not as though all those who suffer are atoning for personal guilt; because suffering befalls indiscriminately the good and the evil. However, the rupture which occurred in the Church four hundred years ago was no mere accident; it came as a reaction against the violation of the sanctuary. Nor did the uprising of the lower classes in the 19th century, directed against economically and civically well entrenched Christian people, just happen; people who cultivated their traditions and who protected their privileges and who, in the face of mass destitution, consoled themselves with the thought that here and there some social Bishop was active or a Pope was developing a social program, which, however, only a few idealists considered seriously. Neither is it likely that the continued de-Christianization of the nations witnessed in the 20th century is a mere matter of chance, since so many of those who attempt to resolve the problems of life and are sincerely willing to participate both in endeavors and responsibilities are so frequently repulsed imprudently and almost driven into opposition. Such opposition is, of course, not justified, but it is in part at least understandable.

OTTO KARRER

"Schicksal und Würde des Menschen"¹⁾

Occasionally you join in some campaign to call attention to the merits of some bill that appeals to you as desirable from the general welfare viewpoint. Cautiously, you respond to an open and well reasoned appeal to "Write your Congressman."

Perhaps you believe that "democratic processes" are bound to work out creditably if you leave law making to your representatives who "know best" what is needed. But just in case you haven't been around much lately when bills are in the hopper, you have an unusual opportunity now to get a close-up of what really happens.

In "The Pressure Boys,"²⁾ a stirring fact story that names names—including those of some of your friends—you will get surprises that will stir you to that point where you exclaim: "Why isn't something done about this!"

¹⁾ From the distinguished author's book of that title, just from the press of Benziger & Co. at Einsiedeln-Cologne. Vide p. 49.

²⁾ *The Pressure Boys*. The Inside Story of Lobbying in America. By Kenneth G. Crawford. New York. Julian Messner, Inc., 1939. 308 pp.

You will be highly amused too by devices that have befuddled women's clubs, and shocked by a "Foundation" that lobbied your children in the schools.

The author deals as unsparingly with lobbyists of "The Labor Front" as with "The Liberty Leaguers" and "Railroads Unregenerate." To his acid comment on the "Associated Farmers," alleged to receive from business most of their funds for deceptive opposition to labor legislation, a Senate investigating committee will shortly add illumination through sworn testimony.

*American Labor Legislation Review*¹⁾

We are now back to the old international law concept of neutrality. Like the Soviet we are technically willing to sell to both sides. Actually we mean to help the Allies, relying on the cash and carry provisions and the British blockade to make it impossible for Germany to buy here. If she can get something by a round about way through neutrals, we will take the profits on that too.

This is a better protection against the consequences of war trade than we had in 1914-17. How effective is it? Is the desire for profit, and the need for profit tamed and under control? The first attempt to break through the cash restriction by substituting 90 days credit for cash on the barrelhead, has been defeated by popular protest. But the same interests who tried that are now hoping that the clause which provides that insurance does not constitute an American interest in goods or ships will afford them a loophole; and the British Minister of Supply naturally says they are examining the Bill to see if there is not a possibility of getting around the cash restriction by arrangements with private business. The *Wall Street Journal* has hopes. The attempt to evade the carry restriction by transfer to foreign registry, and the official support it has secured, indicates the necessity to continually watch and expose attempts to evade or change the restrictions on war trade designed to lessen the risk of our being drawn into war.

*Social Questions Bulletin*²⁾

The strike is over in the Chrysler plants, but who is the guilty leader—the man whose decision forced a direct loss of \$53,000,000 and untold millions more to the American economic system in the year 1939?

What law or laws will hold the CIO sponsors of this tragic episode to accountability?

What law or laws will prevent another such tragedy to American workingmen?

The Chrysler strike lasted 42 working days and at the end the employees obtained not one of their demands with the exception of a 3 cents

¹⁾ Dec., 1939, p. 151.

²⁾ Organ of the Methodist Federation for Social Service. Nov., 1939, pp. 1-2.

an hour raise which the company was ready to grant them before the strike began.

Of what social value or union value, therefore, was the strike?

The question must be penetratingly studied as essential to an understanding of the sad state of affairs into which industrial America has drifted.

Before the Wagner act was passed, we were told that refusal to bargain collectively brought on strikes. Senator Wagner and the Congress believed it. The Supreme Court of the United States upheld it. But here the company bargained collectively and followed to the letter the mandate of the National Labor Relations Act. And neither the Wagner Law nor any other statute was of avail.

Indeed, there is no law which restrains the exercise of monopoly power by a small group of union chiefs who can compel tens of thousands of workers to do their bidding.

DAVID LAWRENCE,
The \$53,000,000 Tragedy¹⁾

In Great Britain we are rapidly following in the steps of North America. Real farming has been given up on most of our second-class land and has now practically shrunk to the best areas. This, however, is only a brief halt on the road to ruin. Cropping has to be maintained, not by the correct use of wastes, but by ever-increasing dressings of artificial manures. The taste, quality, keeping power and nutritive value of all produce is steadily falling. Disease in crops and in animals is on the increase. We hear more and more in farming literature about the spraying machine, about vaccines, about serums, about drenches and dope of every sort. All this is reflected in the health of the human population. The recent Medical Testament of the 600 doctors of Cheshire, which was published in the *British Medical Journal*, proves that all the signs of racial deterioration are to be seen today, even in rural England. This could at once be arrested by feeding the people on the fresh produce raised from fertile soil.

The correct use of wastes in China has enabled the land to carry a vast population without any loss of soil fertility. That this population possesses the qualities of courage, of steadfastness in adversity and of vision is shown by the way they are standing up to the invaders of their country In the West, the waste of wastes is everywhere leading to a wornout soil, to the adoption of agricultural practices which are inherently unsound and to the rapid production of a C₃ population.

SIR ALBERT HOWARD, C.I.E.
*The Cross and the Plough*²⁾

Few men can have so well merited the opprobrium of the civilized world in our day as Léon Blum. On the one hand, as Premier of his unfortunate country, making grandiloquent pleas for non-intervention and posing as the righteous champion of "democracy." On the other, giving every possible assistance, both on account of his powerful position as Premier and on account of his membership of the Grand Orient, to the enemies of religion and of civilization across his southern frontier. This assistance took the form not only of men, arms, and munitions, but also of the lying propaganda which formed the mainstay of the Red cause and which was spread with the help of the News Agency which Blum controlled.

Were it not for the support from across the Pyrenees the Reds in Spain would have collapsed months before they did. The Spanish civil war was a crime against civilization for which Léon Blum must share the guilt, though no doubt, as a good member of the Grand Orient, he was merely "carrying through to its fuller accomplishment" the heritage of the Masonic Revolution of 1789.¹⁾

T. W. C. CURD
*Masonry and the Revolution*²⁾

No State can double its road spending, for example, without attaching to the political fortunes of the particular State administration in power an enormous weight of bankers, note-brokers, deposit seekers, contractors, cement manufacturers, supervisors, inspectors and laborers. The highway machine is but one element of the new patronage, which in one way or another can and often does impinge on every financial and insurance institution in a State, and can affect every political force or service-seeking group in the social pyramid. "The cohesive force of predatory plunder"—a phrase of "Sunset" Cox in Reconstruction days—still has meaning.

GEORGE FORT MILTON,
Editor, *The Chattanooga News*

The citizen who leaves everything to the State denies his proper responsibility and loses his rightful freedom. If Democracy tends, as it so often does, to become Bureaucracy, or, even worse, Plutocracy, it is the man and woman with intelligence and with the weapon of the vote that are finally to blame. Too often it is the apathy of the average citizen, his readiness to let an administration have its head that leads to State interference and in the end to Absolutism. The rights he has not troubled to defend he may find one day no longer capable of protection.

The Month

¹⁾ This assertion is historically untenable. The Lodges influenced the revolution, but they did not make it.

²⁾ *The Cross*, (ed. and published by the Passionists). Dublin, Oct., 1939, p. 236.

¹⁾ *The United States News*, Dec. 11, 1939, p. 16.

²⁾ "Domestic Wastes on the Land." Loc. cit., Vol. VI, No. 1, 1939. A paper read to the Institution of Sanitary Engineers in London on May 5, 1939.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

The Society of St. Vincent de Paul paid in relief in Eire during the course of a year \$425,000, of which sum \$165,000 was spent in Dublin. In opening the annual appeal for funds, Prime Minister de Valera said:

It would be wrong to look upon the Society as a mere relieving society. It is very much more than that. If it were to be that simply, it would lose its character completely. The finest way to help the Society is to join it, and he appealed for increased membership, especially by young people. By doing the work of the Society, young people would be themselves improved, and, by seeing the patience of others in suffering, they would learn to be patient themselves.

In supporting the appeal, General Mulcahy, T.D., said that if the spirit of St. Vincent de Paul were kept before the public, there would be a better chance of relieving the poor than if all the machinery of the law were in operation.

The social experiment of the "Co-operative," conducted since 1935 by Father Joseph Jansen, S.V.D., of Tysinyang, Honan, China, has proved a success, *Fides* reports. Funds obtained from various sources were placed at his disposal to help the needy farmers, and were loaned out to groups or villages. The local Chinese directors of the Co-operative insisted that some interest must be paid, but it was fixed at one-fourth the usual rate and one-sixth or one-tenth of what they were sometimes forced to pay. Father Jansen takes no direct part in the business details of the scheme, which has already benefited some 700 families in a score of villages.

Though the Co-operative fixes amounts of individual loans and time-limits, the village group appoints its own agent, to whom a borrower is directly responsible. Impressed with the good done, a number of local business men have volunteered loans on condition that the interest received shall be added to the original loan fund. Partly as a result of this scheme, there have been 600 adult baptisms in the mission this year.

SOCIALISM IN THE U. S.

It will be news to many that the Socialist Labor Party, which years ago exercised considerable influence under the leadership of the late Mr. de Leon, is still alive and publishes its own *Weekly People*. A leaflet distributed by the organization sets forth its purposes and intentions as follows:

"The Socialist Labor Party is a national political party consisting of classconscious working men and women who apply Marxian economics in the American labor movement. It is the only organization in the country that has never betrayed the workers. It is nearly fifty years old, the oldest flying the colors of Socialism. It is an American organization, founded in this country, and is supported by classconscious workers in this country only.

"The Socialist Labor Party teaches that there is no hope for the workers under the present economic system—capitalism—and that, therefore, we should not be interested in patching it up. The enormous concentration of wealth is rapidly pauperizing the vast mass of the population. Conditions will continue to grow worse and worse in spite of anything that our masters can attempt.

"Nothing less than a complete and fundamental political and economic transformation of society can

solve the problem today. Political government based on territorial representation must be replaced by an economic administration, based on occupational representation. All able-bodied adults must become useful workers; all social waste must be abolished; all profit and exploitation must cease; all industrial property (i. e., the land, the plants of production and means of transportation, etc.) must be socialized—these must belong to the workers; each worker must receive the full social value of his toil.

"The workers must organize both politically and industrially for their emancipation."

GOVERNMENT OWNERSHIP AND CONTROL

A statistical compilation, published by *Fortune*, supplies an answer to the question: "Do you think our Government should own and operate all, some, or none of the following:

	All	Some	None	Don't Know or dep.
Postal services	86.9%	5.3%	3.8%	4.0%
Hospital and medical service	14.4	59.2	18.8	7.6
Natural resources	21.3	33.5	32.9	12.3
Electric power	19.7	24.3	41.9	14.1
Railroads	21.7	12.0	52.6	13.7
Telephone and telegraph systems	15.0	14.5	57.7	12.8
Insurance Co's	13.1	14.4	61.1	11.4
Manufacture of essentials	7.3	14.3	70.0	8.4

Answers to part of question relating to government control of hospitals and medicine is particularly interesting right now when such strong pressure is exercised by Washington on behalf of socialized medicine. Above table shows only 14.4% in favor of government control, with a total of 78% either against government control or in favor of only "some" government medical service.

NATIONAL LABOR RELATIONS ACT

Speaking at a Kiwanis luncheon in St. Louis, Dean Alphonse Eberle, of the Law School, St. Louis University, asserted the discharge of a single employee out of perhaps 10,000 or more workers, if discriminatory because of union activities, constitutes a violation of the National Labor Relations act, but walkouts, slowdowns, strikes, no matter how groundless, constitute no offense. "This seems to be a little contrary to our general conception of fair play," he said. "However, we have the same situation with many other administrative boards such as the Interstate Commerce Commission and the Federal Trade Commission. This complete ignoring of the right of others is one of the serious defects in the labor act. If the purpose of the act is to minimize labor disputes then it should be so amended that the rights of all parties involved in such disputes may be considered and adjusted by the board."

Dean Eberle, however, warned business it would be a serious mistake to demand outright repeal of the labor act. There is too much good in it to have it completely thrown out, he claimed. "If inequalities and unfairness exist under the present act, as they clearly do," he said, "let us eradicate them by careful amendments to the act—but do not in your zeal to correct the errors destroy the very life-line to labor's existence."

THE INTELLECTUAL PROLETARIAT

According to the *New Statesman and Nation*, Mr. William Holt, who personally published and sold by house-to-house canvassing three editions of his "Under a Japanese Parasol," began his life in a Todmorden shirt factory at the age of twelve.

His occupations have included those of a weaver, tutor, soldier, coal-salesman, revolutionary, unemployed organizer and war correspondent. He has fought in a Japanese riot, taught languages in Berlin, been imprisoned after leading a mass march on Leeds Town Hall and run the Franco blockade. A London publisher has just brought out his autobiography, "I Haven't Unpacked."

CO-OPERATION

One of the most astounding results of the growth of co-operation in England is its Co-operative Wholesale Society. The amount of the sales of the organization for the six months ended July 8, 1939, will appear fantastic to many not acquainted with the Society's history. Sales amounted to \$285,000,000, in round sum, an increase of about \$7,500,000 over the corresponding period of 1938. This is regarded as a satisfactory rate of progress, taking into consideration the fact that the average prices were lower than in the first half of the previous year.

Total supplies from the Society's factories fell in value, although the quantities record substantial increases in most sections. Supplies from the Society's flour mills, for instance, were valued at over \$20,000,000, a fall of 15 percent in value, while the quantity of flour and offals sold rose by nearly 7 percent. The value of milk sales also increased and this further extension has led to the acquisition by the Society of land for new dairies.

ECONOMIC SIGNIFICANCE OF THE CHRISTMAS TREE

Canada's growing Christmas tree trade offers no serious threat to the forests, according to the Dominion Forest Service, Department of Mines and Resources, Ottawa. Each year about six million Christmas trees are cut in Canada, but under proper management these could be produced in perpetuity on an area of less than two hundred square miles.

Indiscriminate and wasteful methods used by some tree dealers are condemned, but the orderly cutting and marketing of the annual Christmas tree crop provides the basis for a legitimate and profitable industry. About one million Christmas trees are used annually in Canadian homes, and five million are shipped to the United States. New York City alone absorbs around 250 carloads a year, while Boston, Philadelphia, Cleveland, Detroit and Chicago are other noted importing centers. On the Pacific coast, the large cities as far south as Los Angeles offer a good market for British Columbia trees. Shipments of Canadian Christmas trees to our country in 1938 were valued at almost \$450,000, this trade having increased by more than 160 percent in the past ten years. In addition to this information, the *Canadian Resources Bulletin* remarks: "Apart from bringing joy and gladness into millions of homes, the Christmas tree trade provides a measure of employment and is encouraging farmers to adopt proper forestry methods in the management of their woodlots."

RACIAL DISCRIMINATION

The Natl. Association for the Advancement of Colored People in 1936 inaugurated a campaign directed against the practice to pay colored school teachers less than the prevailing salary granted white teachers. In connection with this effort, Walter Mills, a Negro school principal of Anne Arundel Co., Maryland, recently brought suit, his petition contending that he received less pay than white teachers in comparable jobs because of the racial factor, and thereby is denied rights guaranteed him by the constitution.

Represented by five N.A.A.C.P. attorneys, Mills states that under separate wage scales of Maryland he receives \$1058 annually, while a white principal in a comparable job receives \$1800. His attorneys argued that racial factors were responsible for the discrimination. George Fox, County School Superintendent, contended that it is because of difference in teaching ability that Fox and other Negro school workers receive less pay than the white teachers.

It is estimated that the difference in salaries paid Negro and white teachers throughout Maryland amounts to approximately \$500,000 a year.

OLD AGE INSURANCE

John J. Corson, director of the Bureau of Old Age and Survivors Insurance of the Social Security Board, has announced that all is in readiness for the payment of \$114,000,000 this year. Although Congress advanced the date for the beginning of payments from Jan. 1, 1942, to Jan. 1, 1940, Mr. Corson gave assurance that the delays and difficulties encountered by the States in setting up their unemployment insurance programs would not be duplicated by the Federal agency.

Payments to workers who have retired on reaching the age of 65, wives, parents, widows and dependent children are expected to rise from \$114,000,000 in 1940 to \$298,000,000 in 1941 and \$431,000,000 in 1942, the head of the insurance system said. Tax receipts will amount to about \$550,000,000 in each of those years, according to estimates. A balance between income and outgo will be reached about 1954, when the tax will be 3 percent each for employers and employees and the benefit payments will aggregate \$1,850,000,000. After that payments from the fund will exceed the sum collected in taxes, Mr. Corson said.

NATIONAL DEBT

Expected proposals to raise the Federal debt limit, now fixed by law at 45 billions, is opposed by four-fifths of commenting newspapers; a minority believes it to be necessary. The situation, as the *Wilmington (Del.) News*, (Ind.) presents it, is that "the limit of the debt will have to be raised unless the country gets a Congress and an Administration sufficiently courageous to call a halt on spending." Yet the *Columbus (O.) Dispatch* (Ind.) is convinced that "the New Deal will not forego the luxury of its extravagant spending unless forced." In satirical comment, the *Chicago (Ill.) Tribune* (Rep.) states that "in Washington a deficit is regarded as a national blessing."

"At a time when we no longer enjoy the immense

profits of newly-tapped natural resources, we indulge in every form of public extravagance," complains the Richmond (Va.) *News Leader* (Dem.), while the Troy (N. Y.) *Record* (Ind.) asserts that "as there apparently is no thought any more of balancing the budget, the pressure on Congress to raise the debt limit is almost certain to increase."

LUXURY

Some of the reasons why banks have found beauty shops among their fastest growing customers are discovered in facts reported by the American Cosmeticians Association.

It is estimated by officers of the association that this year American women will spend \$209,000,000 in the 78,624 shops under the aegis of the organization. Of this amount \$113,000,000 is spent on keeping hair waves waving and \$48,000,000 on hair cuts, hair tinting, scalp treatment and shampoos.

FIVE-DAY WEEK

The Merchants' Association of New York has completed a restricted, but blue ribbon sample of metropolitan business to learn how many of these firms had adopted a five-day week in some form with the following results:

What percent of the firms surveyed use the five-day week in some form? 86 percent.

What percent of firms using some form of a five-day week apply it to all employees all year? 61 percent.

What proportion of companies using a five-day week maintain it all year for some employees? 19 percent.

Firms applying the shorter period to everyone part of the year: 16 percent. Applying a limited form of five-day week to some employees part of the year: 4 percent.

MECHANIZATION OF THE FARM

As compared with ten or twenty years ago, fewer hands are required now for harvesting the corn crop than at that time. Each year their number is reduced by the increasing thousands of mechanical pickers that husk and deliver the corn into field boxes or wagons in practically continuous operation.

A recent study by BAE based on estimates of crop correspondents shows that in 1938 the use of the mechanical picker was most pronounced in the Corn Belt, especially in Illinois, Iowa, and Minnesota. In these States 35 percent or more of the acreage of corn for grain was harvested with mechanical pickers. In Indiana and South Dakota about 20 percent of the corn acreage was so harvested. But only 9 of the 40 States included in the study reported 5 percent or more of the harvested acreage of corn gathered with pickers. In 12 States less than 1 percent of the corn acreage was so harvested, and in 10 States no use of pickers was reported. For the whole country pickers accounted for around 13 percent of the acreage of corn harvested for grain in 1938.

How rapidly the Missouri mule has been replaced by machinery in Missouri may be gauged in part at least by the growth of the tax refunds paid out of the auditor's office to farmers using gasoline for purposes other than the operation of their cars on the highways of the state. The bulk of the gasoline tax refund is to the farmers of Missouri, although planes are also exempted from the tax and Transcontinen-

tal and Western Air Inc., are paid the largest single refund in the State. The farming months, when tractors are in the fields all over Missouri, are the months when the refund is the heaviest. May, June, July, and August always run ahead of the the fall and winter months.

In 1933, refunds were paid to approximately 23,000 users and the amount paid was \$205,179.62. In 1938, the amount refunded was \$556,755.90. On October 1st of last year the refund already exceeded this figure, totaling \$593,128.15 paid back to some 30,000 users. During the last biennial period over a million dollars was returned to the farmers of Missouri and to other exempted users.

ELECTRICITY FOR THE FARM

Rural electrification had never moved very fast in the United States. The first experimental efforts were made around 1900. Thirty years later, fewer than 650,000 of the 6,300,000 farms in the Nation were served. Fewer than 50,000 additional farms were connected during the three years preceding the creation of REA. The number of electrified farms in the United States was somewhat short of 750,000 when REA was set up. There were several reasons for this slow progress.

Rural electrification was largely incidental to suburban development. The same type of heavy construction used in cities was run into the country, so that lines cost from \$1,500 to \$2,000 a mile. The farm customer was normally required to pay part or all of this in advance, and then to guarantee a high monthly revenue. Rates were generally high, partly owing to the high cost of facilities and partly owing to the need of earning dividends on excessive capitalization. It is now hoped the Rural Electrification Administration may be able to bring about a more rapid distribution of electrical power to farms.

HIGH COST OF FINANCING

Walter W. True of the Equitable Life Assurance Society told the national convention of mortgage bankers at Chicago that the average cost of registering and publicly distributing bonds, notes and debentures in 1937 was 9.2 percent of the gross proceeds of issues under \$250,000 and 4.8 percent for issues between \$1,000,000 and \$10,000,000.

He said that mortgage financing, including reasonable brokers' commissions, could be done for about 3.5 percent on amounts up to \$250,000; 2.5 percent on amounts up to a million dollars; and 1.5 percent on amounts above \$1,500,000. It now devolves upon some authority to show at what cost similar financing can be done by commercial banks.

INSTALLMENT SELLING

Dr. Rolf Nugent, director of the department of consumer credit studies of the Russell Sage Foundation, has published a book, "Consumer Credit and Economic Stability," with the thesis that natural curbs to installment selling are not enough, that they must be supplemented by government controls.

Dr. Nugent's plan is to have the Federal Reserve System set down-payment and liquidation terms for installment purchases, just as it now sets the rediscount rate for its member banks.

HISTORICAL STUDIES AND NOTES

MISSIONARY CORRESPONDENCE FROM PHILADELPHIA IN 1835

I.

INTEREST in foreign missions had virtually ceased in Catholic Germany at the beginning of the nineteenth century; Germany had no overseas colonies, neither did she carry on an extensive trade with any overseas country. Hence it was only natural the people did not become acquainted with the needs of the pagans or learn of their spiritual destitution. The pioneers in the movement to arouse interest in foreign missions among the German people were two professors, Fathers Andrew Raess and Nicolaus Weis. As early as 1821 these two men published a German translation of the French report on the mission in Louisiana, and in their periodical, *Der Katholik*, began to print reports of mission activity. In 1828 Raess also began to publish annually a German translation of the French Annals of the Society for the Propagation of the Faith at Strassburg; this exerted a widespread influence not only in Alsace, but likewise in parts of Germany.

Because Germany was made up of a great number of small States, however, each with narrow-minded commercial restrictions, a mission organization that would include the whole of the empire was out of the question. For this reason the reports printed in Alsace were barred from many German States, so that separate editions published in various centers were necessary. In 1832, for example, the Annals were issued at Einsiedeln for Switzerland in a German edition; from 1833 onwards the German edition was published at Einsiedeln and Mayence. Shortly afterwards, a third German edition was begun in Cologne; this one discarded the title "Annals," choosing to call the reports *Jahrbücher*. All three editions were German translations of the original French edition. Quite frequently do the financial reports in the Annals state that "owing to the extension of the Society and its work, it becomes necessary to issue the Annals in several editions of the same language, first because the places are too far apart; also because the duties would be too high, or for some other reason. Thus three German editions, two English and three Italian are issued every year." The German editions referred to were those published at Strassburg, Mayence and Cologne.

The Society for the Propagation of the Faith at Lyons always insisted that the Annals it published had to be translated by the national branches, and that no other original report of mission efforts could be inserted. This short-sighted restriction naturally decreases the value of the translations; as a result, and for other reasons, the Bavarian branch severed its connection with the Lyons Society and beginning in 1848 published at Munich a separate edition of Annals which always contained many reports

not included in the publications of Lyons. These additional reports make the Munich Annals the most valuable source of information on the progress of the missions in the United States.

However, the Einsiedeln-Mayence Annals, while containing translations of the French Annals, likewise published original reports not found in the Lyonese issues, at least in the early years after their inception (Vol. II-III).

The translation and publication of the Einsiedeln Annals were sponsored by the Benedictine Fathers of Einsiedeln in Switzerland. In 1832 the first number of the reports appeared under the title, "Annalen der Gesellschaft zur Verbreitung des Glaubens. Periodische Sammlung von Briefen der Bischöfe und Missionäre in beiden Welttheilen und der Dokumente, welche sich auf die Gesellschaft zur Verbreitung des Glaubens beziehen in einem gedrängten Auszuge deutsch mitgeteilt." This first report contained six pages of preliminary matter and 82 pages of text, in the small duodecimo size. The printer was Joseph Thomas Kaelin of Einsiedeln.

The Preface (pp. v-vi) states: "As early as the year 1829 the endeavor was made to furnish a *complete* translation of the *Annales de l'Association*, etc., of Lyons, which had appeared already at that time in several [seven] volumes. However, the enterprise was abandoned after 13 editions had been translated into German. Some time later the project which had been almost forsaken was resumed with the intention of issuing at least an abstract of the most interesting portions of the Annals in a large selection. But even this attempt had to be given up, owing to the fact that like the Lyons Society we must pay the expenses of publication out of the contributions of our members. These contributions, however, are as yet by no means sufficient to defray the expenses of a large extract whose printed copies must be distributed gratis to the members of the society. After the number of members and the funds had increased somewhat, we decided, very reluctantly, to publish a summary extract, no matter how short. It is our hope that before long our report will compare favorably with the French edition, and also that we shall be able to issue regularly each year a German translation of the *complete* French report."

The text of the first 80 pages of this initial edition deals exclusively with missions in the United States: Baltimore, New Orleans, St. Louis, New York, Boston, Philadelphia, Bardstown, Charleston, Ohio, Michigan, Alabama, and Florida. Pages 81-82 are concerned with the mission at Hudson Bay.

The second number, published also at Einsiedeln, in 1832, is devoted to the missions in Asia (90 pages). The third issue, published at Einsiedeln in 1833, contains 94 pages of reports from missions in Asia, and presents the financial report on pages 95-96.

Numbers IV to VII comprise the second

volume, issued under the title, "Annalen der Gesellschaft zur Verbreitung des Glaubens enthaltend die authentischen Berichte aus den katholischen Missionen in Asien und Nord-Amerika den Mitgliedern der Gesellschaft deutsch mitgeteilt." This volume was printed at Einsiedeln by Joseph Thomas Kaelin; Müller had the agency in Mayence. It appeared in print in 1833-34 and contained 365 pages of text and an index of three pages. Pages 39-92, 101-135, 156-160, 249-265 are concerned with missions in the United States, viz., those in Baltimore, Missouri, Ohio, Michigan, Charleston and Philadelphia.

While the three issues of the first volume included only extracts from the Lyons Annals, the second volume incorporated some original matters referring to the German missions in the United States, material not found in the French edition published at Lyons. On pages 119-128 may be found a report of Baraga and his work among the Indians of Arbres-Croche, now Harbor Springs, Michigan, while on pages 156-160 is presented a general survey of the German missions in the United States, indicating the great need for German speaking priests.

The third volume, consisting of numbers VIII to XI, bears the same title as the second volume; it was printed at Einsiedeln by Meinrad Kaelin (No's. VIII-X), and Conrad Kuriger (No. XI), while the firm of Kirchheim, Schott & Thielmann, of Mayence, had the agency for Germany. The first issue of the volume appeared in 1834 and the last three in 1835; the volume contained 476 pages (duodecimo). Reports on the missions in the United States are printed on pages 17-61, 224-234, 334, and 470-471. With the exception of the material published on pages 17-61, all the reports are original documents, not to be found in the French edition. On page 471 appears the statement: "To secure greater uniformity, these Annals will be issued four times a year and will offer a complete translation of the French edition, so that no special correspondence will be printed." The reason for this announcement was that the Lyons Society agreed to defray the expenses of the Swiss branch and forbade the printing of original reports not included in the French Annals. The following are translations of the original reports appearing on pages 225-234 under the general title "Correspondence With Philadelphia, North America."

Number IX, issued in 1835, concludes with this short notice (p. 224): "We shall conclude this number with the announcement of the pleasing information that the church goods, etc., which were sent from here (Einsiedeln) to North America, have reached their destination. An autographed letter of thanks addressed to us by the Coadjutor Bishop of Philadelphia under date of Jan. 16th [1835] serves as a receipt for the benefactors in regard to the part given by them to the first shipment."

Concerning this first shipment of gifts, the Annals report: "Some time ago we invited the members of the society residing in our German provinces to aid the missions also with church goods and other articles necessary in church services. The mere mention published in No. V [1833] produced such a hearty response that within a short time many gifts, some from individuals but the majority from monasteries and convents of Switzerland, were forwarded to us. These gifts, listed at the end of this issue of the Annals, filled a large box which was shipped via France to North America in the month of June of last year [1834]. By itself this consignment must be considered a slender aid, especially in view of the great need to be relieved. However, it was deemed prudent to divide the shipment evenly in two parts, despite its small size. One part was shipped to the Rt. Rev. Patrick Kenrick, Coadjutor Bishop of Philadelphia, and the other to the Rt. Rev. Rese, first Bishop of the newly created Diocese of Detroit. This division was intended to open the way to future aid of greater scope and to get into closer communication with the missions, thereby satisfying the wishes of several members of the society. This contact is now established and shall, God willing, bring good results in future. We have already announced (at the end of the previous issue) receipt of a letter of thanks written by the Rt. Rev. Bishop Kenrick. We expect to receive a similar letter from Bishop Rese, since he received the better and richer portion of the gifts. [Apparently such a letter was never written.]

"Meanwhile we have received from Philadelphia news, sent to us by a young German ecclesiastic by the name of Wutz, which is most gratifying, and we have his promise that he will send information of even greater value. Herr Wutz is a native of Bavaria and studied under Auxiliary Bishop Wittmann. His predilection for the missions was indicated some time ago when he expressed the wish to go to Stockholm, in Sweden, and there associate himself with the Rt. Rev. Vicar Apostolic Studach. His plans miscarried, however, as Divine Providence seemingly had destined him for the American missions, particularly those of the Diocese of Philadelphia. There he was received most graciously by the worthy Bishop Kenrick, under whose guidance he is preparing for the great labor of missionary. Surely Herr Wutz will not forget his friends and benefactors in Switzerland and Alsace, but will, we are sure, remember gratefully the kindness shown him by these people, revering them as the agents employed by Divine Providence to direct his steps across the ocean into the country where his brilliant mind and his apostolic zeal will find new incentives and a great opportunity for various activities. How he achieved his goal our readers shall learn from his own report."

(To be concluded)

JOHN M. LENHART, O.M.Cap.

COLLECTANEA

EVIDENTLY the last vestiges of Ss. Peter and Paul's Benedictine Priory, at one time situated near Wetaug, Illinois, will soon have disappeared from the face of the earth. According to the *Messenger*, of Belleville, Ill., fire during the night of Oct. 22nd completely destroyed the barn, erected by the Benedictine Fathers in 1896-97. According to this account, it was "probably the largest in Southern Illinois" and stood "upon an immense stone foundation." The superstructure is said to have consisted of "massive oak timbers, fastened together with wooden pegs instead of nails."

The report further declares a recent visit to the vicinity of Wetaug had revealed the old monastery building to be in a dilapidated condition. "Windows were boarded up, walls were without paint, the roof was leaking and the little tower, that once held the monastery bell, was out of plumb."

With the intention perhaps of indicating the reasons responsible for the abandonment of the Priory, the account states:

"Much of the ground belonging to the monastery was subject to overflow of the Cache River, and this brought annual plagues of flies, mosquitos and malaria, to torture both man and beast."

While this may have been a contributory cause for the removal of the Fathers from Cluny, it was certainly not the only or chief one.

It is frequently recorded that German Catholic immigrants, who went on the land, constructed log cabins wherever timber was available, to be used for devotional purposes, long ere the first priest reached them. Out on the prairies, it seems, our pioneers erected large crosses, before which they said their prayers in common on Sundays and holy days of obligation. An instance of this kind is mentioned by Rev. Francis J. Laing, O.M.Cap., in a monograph on the "German-Russian Settlements in Ellis County, Kansas":

"When the colonists, who were all Catholics, arrived in Ellis county, there was no Catholic church on the Kansas Pacific west of Salina. In each of the colonies a large cross of wood was erected about which the people gathered for devotions on Sundays and holidays. In Herzog the cross stood in the southeast corner of section 1. In Munjor it was in the northeast of section 25. Here the rosary and prayers for mass and litanies were prayed. In Catharine the cross was planted about 200 yards from the first dwellings; a procession was formed, headed by a cross made by Justus Bissing and still preserved in the church; prayers were recited and songs sung on the way, a litany recited at the cross. This was continued on Sundays when no priest visited the colonies till 1879. In Pfeifer the cross was in the south part of the village plat on section 25, in Liebenthal, northeast of the present church. The cross in Schönchen was not used for public devotions."

The author does not mention, what was generally the case, that an older man, held in re-

spect and looked up to, and who had, at least in some cases, acted as a leader on the long journey from the interior of Germany, or as in the case of the German-Russians, from the Volga or the shores of the Black Sea to the prairies of western Kansas and the Dakotas, read the prayers and recited the rosary to which the people responded. This custom too is of record.

Writers on the Catholic colonies founded in various parts of our country in the 19th century have not, so far as we have been able to discover, made use of a little book published at Louisville, Kentucky, in 1884. Its author, Rev. Thomas J. Jenkins, devoted 218 pages to the description of "Six Seasons on our Prairies, and Six Weeks in our Rockies." During that time he visited several colonies located in Minnesota and Nebraska. In fact, the journey was undertaken with the purpose in view of securing "personal knowledge of prairie farming, by 'doing' the Northwest Catholic Colonies—with possible and probable choice of new homes for some families who were wearing out both patience and good Irish and American muscle on middle Kentucky farms lying back from the Ohio, and cut off from railroad lines."

After a visit to Adrian in Minnesota, where Rev. C. J. Knauff was in charge of a colony established by Archbishop Ireland in 1877, the travelers repaired to Avoca. "Fr. Köberl, the first colony pastor," Fr. Jenkins reports on June 28, 1882, "is visiting us—a fine, tall, well-formed Austrian, with the characteristic blond hair, fresh as new silk, and bluish eyes. He had a rough mission here—a pair of small box rooms to lodge in, and board at the hotel, such as it was."

On the Feast of Ss. Peter and Paul the Kentuckian visited Austrian colonists by the name of Steiner, "living towards the Des Moines country, five miles east." Fr. Jenkins portrays a most attractive picture of these people. Among other things he says of them:

"How singular, or rather how natural, to find such genuine worth and attractive moral beauty in one of these low box houses of a single room and kitchen—with naught to recommend the inmates but their Christian manners and trifles of attention." In closing, he writes: "Succeeding moderately in this world's goods, they are an example and a sample of the all but inimitable good German Catholic colonists."¹)

In addition to the remarks on the Catholic colonies in Minnesota, there is the reference to the Catholic colony located in Greeley county, Nebraska. This chapter of the book, quite brief, seems to have escaped the attention of Sr. M. Aquinata Martin, O.P., who has written on the difficult subject of "The Catholic Church on the Nebraska Frontier (1854-1885)," a dissertation, published in 1937.²)

1) Loc. cit., pp. 40-60.

2) Studies in American Church History. Cath. Univ. of America, Wash., D. C.

THE CENTRAL VEREIN AND CATHOLIC ACTION

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Motto Selected for New Ulm Convention

THE recent encyclical letter of Pope Pius XII, *Summi pontificatus*, contains a wealth of thought and constructive suggestion regarding present day ills and their remedy. It is from this outstanding document has come the motto for this year's convention of the Central Verein, to be conducted in New Ulm, Minn., sometime in August.

Not only members of C. V. organizations but all Catholics should ponder the Pontiff's message to the world, a message replete with meaning. The text of the motto follows:

"Co-operation in the spread of the Kingdom of God which in every century is effected in different ways, with varying instruments, with manifold hard struggles, is a command incumbent on everyone who has been snatched by Divine Grace from the slavery of Satan and called in Baptism to citizenship of the Kingdom of God."

State Birth Control

BIRTH control is now officially recognized in several States, while in others attempts are being made to sanction birth control centers, and even to make the propagation of this vicious doctrine a State function. In a recent issue of *Atlantic Monthly* appears the statement:

"No spot in all North Carolina is more than 50 miles from a State-sponsored birth control clinic. First to promote birth control officially, the State is going at the job in earnest . . . South Carolina . . . recently launched a parallel program. Georgia . . . is about to make a decision. Arizona has shown a lively interest. National welfare and public health organizations are asking for information and sending observers to North Carolina . . . Important as are the results of the program to North Carolina itself, the greatest importance may be the example set for others to follow."

Not infrequently, State Branch and national conventions of our organizations have adopted resolutions condemning artificial birth control. Now as never before is the time for these resolutions to be remembered and put into practice. Catholic publications and articles have time and again pointed out the fallacies in the arguments advanced by birth control advocates. The issue is clear-cut.

Constructive action on the part of Catholics is therefore mandatory. Such action might be the informing of others, by the press, conversation, addresses, etc., regarding the true Catholic position and the fundamental problems involved; instructing legislative committees to scrutinize and oppose all legislation proposed in the interests of birth control, and similar activities.

The Central Bureau has published a number of leaflets bearing upon the subject, leaflets that give the Catholic attitude and the reasons for the Church's stand. Foremost among these is "The Catholic Maternity Guild Apostolate," which refutes many contentions of birth control advocates. The matter should certainly receive the serious consideration of coming conventions of our State Branches.

A Desideratum in Catholic Scholarship

A number of years ago *C. B. and Social Justice* called attention to a great desideratum in Catholic scholarship. The article in question, published in the issue for February, 1932, (pp. 362-3) under the title "For a 'Catholic Followership' in Anthropology," contains the following statement:

"In view of the scope of anthropology, of its close relations to so many other fields, and of its rapid spread, it appears important that American Catholics be reasonably well represented in the leadership and followership of the science."

The need of being wide awake to the harm done by sociologists in anthropology was brought home forcibly to the present writer upon discovering an article in the *American*

Anthropologist (Vol. 35, 1935) under the title "The Bluejay Dance." In the course of his remarks the author, a teacher at the State University of Montana, in Missoula, made an insulting comparison between the medicine-dance of the Selish (Flathead) Indians and the "civilized ceremonials" of the missionaries at St. Ignatius Mission, who have labored successfully for many years among these Indians.

Pretenders in anthropology are able to "get by" with similar insinuations, provided there is no authority prepared to check their statements. The brief article in *C. B. and S. J.* referred to concludes with this timely comment: "One of our foremost needs at the present time is a popular book on anthropology, written in the English language by a Catholic anthropologist."

Since this was written, in 1932, several volumes of this nature have fortunately been published. Among these are "Cultural Anthropology," by Rev. Albert Muntz, S.J. (Bruce & Co., 1934), "Social Origins," by Eva J. Ross, (Sheed & Ward, 1936), and "Introductory Sociology," by Raymond Murray, C.S.C. (F. S. Crofts & Co., 1937). Fr. Muntz's work is of particular value in checking and disproving the statements of writers who still hold to the now almost universally rejected theory known as "unilinear cultural evolution."

Y

Austro-American Center

THE little known Austro-American Center at New York, founded by Dr. Ernst Karl Winter, under the Dollfuss régime Vice-Burgomaster of Vienna, is dedicated to a particular mission which should appeal to Catholics of our country. Its aims are: "To safeguard the values and achievements of Austrian civilization; to promote scientific research, based on the Austrian experiences, for European reconstruction; to co-operate with similar institutions in other countries; to inform the American public of the true situation in Austria, and to assist Austrian immigrants to adjust themselves to the American life." The Center's board consists of Catholics and non-Catholics. Among the former are Rev. Robert T. Gannon, S.J., Professor Carlton J. H. Hayes, F. P. Kenkel, Rt. Rev. John A. Ryan, Rev. Maurice S. Sheehy, and Mr. George N. Shuster.

An Austrian integralist, and therefore opposed to the Anschluss, Dr. Winter was denied the privilege to lecture at the University of Vienna even ere the consummation of that event. Professor Othmar Spann, in his capacity as Dean of the Department of Sociology, and others, demanded of him a profession of faith in favor of the absorption of Austria by the new Nazi State. He exposed the attitude of those working hand in glove with Berlin in the very last issue of a magazine founded and

edited by him. Professor Spann, who evidently deceived himself with the hope that his system of universalism would prove acceptable to the Nazi dictators, because in some particulars their views run along parallel lines, was destined to serious disillusionment. While Spann's theory of racial purity as an essential of healthy nationality was acceptable enough to the Nazi doctrinaires, his theory of the corporative organization of society is incompatible with the totalitarianism of the Nazi State as it has developed in recent years.

Dr. Winter left Austria after the occupation of his country by the Nazis. Born at Vienna in 1895, he became known as a writer on Austrian culture and sociology many years ago. The trend of his ideas, the title of a book, published in 1921, reveals: "Niebulungentreue—Niebulungenehre, ein kath. österr. deutsches Kulturprogramm." In the official capacity referred to, Dr. Winter's particular obligations were to bring about a reconciliation between the socialist workers of Vienna and the new régime under Dollfuss. At this time Dr. Winter founded and edited *Die Wiener Politische Blätter*, the first issue of which appeared on the 16th of April, 1933, and the last on the 5th of July, 1936. What is probably the only copy of the four volumes of these *Blätter* in our country is in the C. V. Library.

Even prior to this interesting period of Dr. Winter's life, he had written for *Central-Blatt and Social Justice* a number of articles, important contributions to social theory. Dr. Winter is an original thinker, whose ideas and policies were not always relished by Austrian Catholics less progressive than he. Speaking at Linz on the Danube sometime in the summer of 1934 to a large audience on the "Obligations of the Workers in the New State," Vice-Burgomaster Dr. Winter said that he had made his own, and would defend wholeheartedly the declaration of the Vice-Chancellor of Austria, Prince Stahremberg, who had a few days after the February riots in Vienna stated: "Those others [meaning the Reds killed in the street fighting] too died for Austria." In the course of his address Dr. Winter said he had always taken his position between the Marxist and the anti-Marxist movements. As a Catholic and conservative thinker he had arrived at the conclusion that no State, not even the present authoritarian one, could dispense with the values attained in the fifty years of the labor movement, although serious errors had been committed by that movement in the course of time.

'How Private is Property?'

IT is under this caption *The Advocate*, A Catholic Review of the Week, published at Melbourne, Australia, discusses Fr. J. A. Higgins, S.M., Director of Social Studies in the Archdiocese of Wellington, monograph on "The Stewardship of Property." It is the most exhaustive review published anywhere of the brochure. Particularly the following paragraph of the article deserves attention:

"The greater part of the booklet is a theological study of the stewardship in relation to the common good. The author shows that in stewardship lies the security of private property. Property that is faithful to the duties of the common good cannot help appearing to men in a friendly guise, because then it stands as the friend and even as the servant of the people. Property for the few and not for the many, on the other hand, leads to discontent and disorder. Unfortunately, the masses have been reduced to the status of proletarians, of working without owning, because men denied their stewardship under the law of

God. The vast work of dispossessing and of reducing the people to the condition in which they have been placed by modern industrialism could not have been done by men who knew and in practice recognized the fact that they were the stewards of God. The result is that in the social turmoil of the modern world—with its drift to totalitarianism—property, even of those who possess it in large amounts, is most insecure, and in increasing danger of being appropriated by the all-powerful State."

The review of this Bureau brochure, printed in the *Poor Souls' Friend*, a publication of the Bridgettine Nuns of Syon Abbey, Devonshire, is not so extensive as that published in the *Advocate*. Equally commendatory, it ends on the following note:

"Altogether much useful and practical information on a burning subject of the day, contained in a small compass. Do not merely read this brief account of the little pamphlet, but send for it, even if only to give away to some one else."

Unfortunately, comparatively few members of the C. V. have thought of doing what this British monthly suggests to its readers to do.

TOWARD A CORPORATIVE ORDER

WHENEVER a new movement makes its appearance, it is usually necessary to prepare the way, by defining the terms of the movement, giving to them a specific meaning and possibly even coining new words the better to explain the ideas involved. Thus it is with the corporative system, about which some confusion seems to exist regarding the proper usage of terms.

In view of these conditions the service of Rev. Charles Bruehl in helping to clear up some of the confusion is of great value. His volume, "The Pope's Plan for Social Reconstruction," devoted almost entirely to a discussion of the corporative ideal, clears away much underbrush and focuses attention on basic principles.

Having asserted that "the corporations envisaged by Christian corporatism are not political organizations," Fr. Bruehl adds significantly that therefore the term, "corporative society," "seems preferable to the designation, 'corporative State.'" The distinction is of great importance, he remarks, "because the modern State seeks to make itself co-extensive with society and to absorb all social activities."

Explaining this, the author states: "Neither Leo XIII nor Pius XI has the slightest intention of handing society over to the State, but both take great pains in vindicating the rights of society against encroachment on the part of political power. The corporations are not instruments of the State, but spontaneous expressions of social activities which exist prior to the State and which, while entitled to the protection of the State, retain an existence and autonomy of their own."

With regard to the question of blending the corporations into a political system, a problem that has occasioned much comment and speculation, Fr. Bruehl asserts:

"These corporations, the very essence of which is organization for social service, can be fitted into any kind of political system except the Totalitarian State. Externally the corporations of totalitarianism may resemble those advocated by the Christian social school, but there is nevertheless between them an essential difference."

The corporations envisaged by such men as Don Luigi Sturzo and his successors, the author explains, "are based on the principle of an essential autonomy, not in conflict with the State, but on the other hand not politically, administratively or functionally dependent on it, or rather on the government."

The point suggested by Fr. Bruehl's statements should be obvious: because of the difficulties involved in launching a movement so comprehensive as the corporative system, it would be well for protagonists of the movement to become familiar with the principles and terms ere they begin to expound them to others.

* * *

The new Central Bureau publication, "What is Corporative Organization?", announced in last month's issue of our journal, has recently come from the press and copies are now available for distribution. Written by Rev. Richard Arès, S.J., of the *Ecole Sociale Populaire, Montreal*, the pamphlet was translated into English by Rev. Thomas P. Fay, S.J., of Weston College, Weston, Mass. It is made up of 96 pages and has an attractive cover containing a drawing prepared by scholastics at Weston.

The brochure, arranged in question-and-answer form, is divided into five chapters. The introductory section considers the general principles of social organization, including the nature, analysis and structure of society, the functions of different societies, viz., the State and particular societies, and the organization of society.

Chapter two explains the vocational groups, their nature, general organization, necessity, types, and devotes considerable attention to the position of the labor unions in a corporative system. The third section is a complete exposition of the corporative doctrine. Among other things, this portion of the pamphlet treats of definition of terms, the necessity and function of corporative organization, the structure, sphere of activity, and duties of the various corporative groups. The attitude of the Church toward corporatism is outlined in the fourth chapter, while the closing section discusses corporative groups of yesterday and today. Two appendices are added; the first considers objections to the system while the second is devoted to corporative organization in Canada.

For anyone interested in the plans for the reconstruction of society, recommended by Pius XI, "What is Corporative Organization?" is an indispensable guide book. Not only is the system explained, but the specific duties of Catholics to aid in Catholic Action and the reconstruction of society are clearly indicated. The pamphlet is written in such a style as to be of value and interest not merely to priests, students of social problems or writers, but to the general body of the laity.

YOUTH MOVEMENT

ENCYCLICALS issued by the Popes have come to be looked upon by the world as authoritative pronouncements on current problems. But the regrettable point is that all too few Catholics even read them. Actually, they may be likened to the weather, about which everybody talks but few do anything about.

Deplorable also is the fact that the charge may be justly leveled against young people. The recent encyclical of Pope Pius XII, *Summi pontificatus*, is a case in point. A portion of the letter should be of interest and value to every young man and young woman. The Holy Father insists that youth must be prepared "to fulfill with intelligent understanding and pride those offices of a noble patriotism which give to one's earthly fatherland all due measure of love, self-devotion and service." Surely a challenge that all young people should be willing to accept!

But of even greater importance for youth is the exposition of current evils and their solution, offered by the Pontiff. From the ranks of young men and women of today will come the leaders of tomorrow, a thought expressed so often that its full implication is lost. And as leaders, or even as followers, that "intelligent understanding" will be vital. Understanding, in turn, may be acquired in part from study of such pronouncements as the encyclical referred to.

* * *

Frequently neglected by the children of immigrants, the German language is cultivated in colleges and universities of our country by students not of German blood. In the 1939 graduating class at Rochester University, Rochester, New York, the *American German Review* reports, there were six students who had majored in German. Only two of these had come from homes where German was spoken. One of the former referred to received the Kreyer prize of fifty dollars, the only German prize that is given regularly by the University.

According to the same source, the University report shows that there were more students in the German Department than in all other foreign-language departments combined. This is said to be due partly to the fact that the University has a very active German Club.

* * *

Commendation of the C. V. Youth Movement, its aims and accomplishments was expressed by Rev. Vincent Mooney, C.S.C., director of the Catholic Youth Bureau, Natl. Cath. Welfare Conference, in a special article for the Youth Section of the *Sunday Visitor*, issue of Dec. 3rd.

Attention is called to the insistence placed by our organization on spiritual and intellectual activities, in preference to athletic, social and recreational features. Fr. Mooney offers a complete outline of the scope of the Movement, quoting freely from one of Fr. Bruemmer's monthly activities letters and also the youth

resolution adopted by the San Francisco convention.

Commenting upon the proposition, Fr. Mooney remarks: "This resolution covers considerable territory and should prove of genuine interest to all those who are interested in youth."

* * *

A new departure, inaugurated by the Young Men's District League of St. Louis, should be of interest to members of all youth groups. The announcements of the monthly meetings, held in various parishes of the city and county, are mailed to members at least a week prior to the meeting, and contain a complete outline of the address to be given by the guest speaker.

At the December session, for example, Rev. Joseph R. Moylan, S.J., of St. Louis University High School, discussed various aspects of corporative society. In anticipation of the address, the president sent to all members a two-page outline of the forthcoming remarks, listing topics for discussion and explaining certain basic features of the corporative plan necessary for an understanding of the address. In this way the young men attending the meeting, conducted at Holy Ghost Parish, on Dec. 8th, were enabled to participate actively in the discussion that followed.

The League is engaged in a variety of activities at the present time. Shortly before Christmas the various affiliated units conducted an "old-clothes" drive, prepared toys for underprivileged children, and later organized a caroling group. The organization has also considered the possibility of sponsoring a play to be given in spring.

Other activities include maintenance of a radio and press committee and co-operation with the men's League in the sponsorship of a public speaking course. The by-laws of the League have been revised by a special committee and the organization is contemplating sponsoring a weekly radio broadcast over a local station.

* * *

Early last year the Young Men's District League of Jefferson City, Mo., sponsored a dramatic presentation for the benefit of the C. V. Youth Movement. The play was staged on some 18 occasions and attracted large audiences in every instance. Encouraged by this initial success, the League early in the fall determined to present a similar play, on behalf of the respective parishes and the youth program of the Cath. Union of Missouri. The first performance of the work, "The Confession," was given on Nov. 26th in Taos and during December the play was presented in ten other parish auditoriums throughout the Deanery.

The offering was well received and the financial returns were encouraging. The play was directed by Rev. William Ebert, who likewise took one of the principal roles. Twelve young men and young women comprised the cast.

A second activity of the League, conducted during Advent, was the sponsorship of a Social Study Institute at Selinger Center, in Jefferson City. The series consisted of three two-hour sessions held once each week beginning Sunday, Dec. 3rd. Questions discussed included those of a sociological nature and were centered about the person, the family and society. Mr. Louis Menke was in charge of the instructions.

SOCIAL STUDY AND STUDY CLUBS

Saint Thomas Aquinas On The Governance Of Rulers¹⁾

THE tract of St. Thomas which is now accessible in English for the first time treats the problems of right government which still appeal powerfully to the modern mind. St. Thomas sets out by proving that man must live in society presided over by a ruler who governs for the common good. The best ruler, however, is a monarch, because he is best adapted to preserve unity and foster progress; yet his powers should be limited as far as possible to prevent him from turning tyrant. If in spite of all precautions the ruler exercises tyranny, he may justly be removed by the people or his powers be yet more restricted. In no case a private citizen may kill the tyrant. Since rulers guide the multitude of their subjects to virtue, their reward in Heaven will be more excellent than that of ordinary men.

Provision must be made within the realm for agriculture and industry, for education and jurisprudence, and the practice of religion. The rulers of Christian peoples are to be subject to the Pope. A moderate amount of trade and commerce cannot be avoided and thereby the way will be opened to greed, speculation and corruption of civic life. Provision has to be made for recreation and enjoyment but the share of pleasure must be moderate, so as to act "as a spice of life." And with this inalienable right of pursuit of happiness St. Thomas concludes his incomplete treatise.

The survey of the principles laid down in this tract about the year 1265 by the great Doctor of the Church are calculated to promote the welfare of modern society just as well as that of medieval states and the disregard of them has wrought havoc time and again among the people. The publication of this medieval tract attests the fact that Catholic philosophers always defended the sacred liberties of the people against the wanton attacks by tyrants.

JOHN M. LENHART, O.M.Cap.

* * *

A number of interesting lectures and lively discussion featured this year's initial meeting of the Institute for Social Study, a project of the C. V. of Minnesota, held at St. John's University, Collegeville. A total of 31 delegates participated in the two day program, the first of eight similar meetings scheduled for the current scholastic year.

The first lecture was presented by Rev. Ernest Kilzer, O.S.B., on "Modern Civilization and Its Needs." The speaker based his remarks on the recent encyclical letter of Pope Pius XII to the American Hierarchy. "Individualism and Its Social Effects" provided the theme of the address of Mr. Emerson Hynes, second speaker. On the second day Rev. Marcellus Leisen, O.S.B., director of the Institute, discoursed upon the "Social

¹⁾ Transl. by Gerald B. Phelan. Toronto, Canada, St. Michael's College, 1935. 12 mo. pp. 143. 75 cts.

Nature of Man," Mr. Robert Fay, of Ottawa, editor of the *Social Forum*, explained the program of his publication, while Mr. Alphonse J. Matt concluded the conference with a discussion of the traditional ideals of the Central Verein, commenting upon its activities in the realm of social study.

The spiritual conference, a feature of each monthly session, was conducted by Fr. Marcellus, who indicated the necessity of the solidarity of human society, mutual love and assistance, and recognition of the dignity of the human being according to Christian concepts.

* * *

Members of four study clubs located at Subiaco, Ark., are contemplating the establishment of a library, according to Rev. Michael Lensing, O.S.B., spiritual director of the Study Club Assembly. Emphasis will be placed on books, pamphlets, magazines, etc., pertaining to rural life.

The recent meeting of the Assembly of Study Clubs attracted more than 250 delegates. The rally, conducted at Charleston, was featured by a "community mass" in addition to the customary business gatherings.

CO-OPERATION AND CREDIT UNIONS

SOUND words of counsel and approval regarding Parish Credit Unions were expressed recently by Most Rev. Joseph F. Busch, Bishop of St. Cloud, Minn. Writing to Mr. V. S. Peterson, director of the Minnesota Credit Union League, who had forwarded His Excellency a report on the progress of C. U.'s in the St. Cloud and surrounding dioceses, Bishop Busch expresses satisfaction with the results attained.

"I have always maintained," His Excellency writes, "that the Credit Union Movement is a school for the promotion of thrift and honesty. And as these virtues are strengthened, the spirit of neighborly charity, of self-help within the group, is also revived. The growing dependence of too many of our people on Government help must be a cause of anxiety to all thinking men, reminding us too acutely of the cry for *panem et circenses* of ancient Rome, of the demand of the decadent Roman people that its government supply gratuitously food and entertainment. History records the results."

Referring specifically to Parish Credit Unions, Bishop Busch continues: "Any means, therefore, that will counteract this tendency in our times, that will again train our people into that sturdy independence for which they were noted in the past, must deserve our whole-hearted support."

The objection sometimes raised by pastors, that operation of a Parish Credit Union will occupy too much of their time, is dismissed by the prelate thus: "I hope you will be able to convince these pastors, from your explanation of the working of such unions and from the experience of pastors of parishes where they are established, that practically no call is made on the time of the pastor, once these unions are established; that his moral support is all that is required. Personally, I cannot stress too much my conviction in the beneficial results of the Credit Unions. It is my earnest and often repeated wish to see one in each of the parishes of the diocese."

Operating under the name of Central Toronto People's Co-operative, Inc., a store owned and conducted by the people of St. Patrick's parish recently began to do business. It is a combined grocery and meat shop. Whenever possible this store is endeavoring to link up with the consumer. Already it is acting as consumer's agent for the Catholic Land Settlement Corporation of King, Ont., founded by Rev. Francis McGoey. At present it is distributing canned peaches, potatoes and honey from this community.

St. Patrick's Parish, Toronto, is located in a section of the city where such evils of the depression as relief and low wages, have been keenly felt for several years. In an effort to help themselves even in a small way, these people have taken hold of the co-operative movement as a means of bettering their own economic conditions. Two years ago they began the study of credit unions, and after several months' study, this thrift and loan society was established, which has since given inestimable assistance to its members. Six months ago a second credit union was organized by the German-speaking parishioners, which is likewise flourishing. Although the credit union movement was indeed a boon to many, it could do little to help those who were on relief or whose low wages precluded the possibility of saving. Hence, after due study and deliberation it was decided to organize a consumer's co-operative, with membership open to every one.

* * *

A requisite of sound co-operation is education in the principles governing co-operative endeavor. For this reason too much emphasis cannot be placed on courses of study designed to acquaint co-operators with these principles and their application. Some months ago, the *Nebraska Union Farmer* reports, a course of this nature was conducted in the heart of South Dakota's Black Hills, near Pactola.

Participants were young co-operators of both sexes, assembled from ten mid-western and western States. The 62 students enrolled discussed co-operative economics, study groups, co-operative philosophy, recreation, and similar subjects.

The course, known as the Farmers Union All-States Camp, was the fourth annual meeting of this kind.

* * *

Commending the principles of consumers' co-operatives, the recent convention of the Natl. Cath. Rural Life Conference formally urged its members to "continue in their efforts to extend the growth of sound co-operatives of all kinds." The movement was termed "an application of the fundamental virtues of justice and charity to economic life."

Specifically, the convention instructed its Co-operative Committee to devise ways and means to foster active interest in the formation of co-operatives through study and discussion clubs, dissemination of literature and effect increased recognition of the movement in Catholic educational institutions.

The Rural Life Conference has repeatedly indorsed the co-operative movement. By the very character of its mission it is especially interested in rural co-operatives, whether of producers or consumers.

* * *

The first of a series of lectures on the co-operative movement was broadcast on Dec. 8th

over the local radio station in Atchison, Kan., by Rev. Charles Aziere, O.S.B., chairman of the St. Benedict's College faculty co-operative club. Succeeding addresses were delivered by Rev. Gilbert Wolters, O.S.B., Brother Eugene Dehner, O.S.B., Rev. Edward Schmitz, O.S.B., and Rev. Lucien Senecal, O.S.B., all members of the club.

Recently the club received a small endowment from the Goodwill Fund Ind., of Boston, to be used to promote the co-operative movement.

* * *

Junior and senior students of Technical High School, St. Cloud, Minn., are engaged in the study of "Credit Unions as a means of self-help and social reconstruction." One period each week is devoted to this subject, conducted in conjunction with the confraternity religion classes.

The study is under the general supervision of Rev. Bernard Lenarz, director of high school instruction.

THE C. V. AND ITS BRANCHES

C. V. Members on Citizenship Committee

IN September, 1938, the late Pope Pius XI addressed a letter to the American Hierarchy urging Catholics in our country to formulate "a constructive program of social action, fitted in detail to local needs which will command the admiration and the acceptance of all right-thinking men." Responding to the Pope's appeal, the Bishops instructed the Catholic University of Washington, D. C., to prepare a program of civic education based on ethical principles.

Acting for the University, Rt. Rev. Msgr. Joseph M. Corrigan, Rector, organized the Commission on American Citizenship to aid in the achievement of these purposes. The specific aim of the organization is "the building of genuinely democratic American citizenship among the two million Catholic school children of America." Its program of action includes the preparation of courses of study and textbooks by a professional staff housed on the University's campus.

Prominent laymen and women from all walks of life have been appointed to serve on the Commission. Included among these are Mr. William H. Siefen, President of the C. V., and Mr. F. P. Kenkel, Director of the Central Bureau. Among others who will serve on the Commission are Attorney-General Frank Murphy, former President Herbert Hoover, Alfred E. Smith, Joseph P. Kennedy, James A. Farley, Senator David I. Walsh, Ray Lyman Wilbur, Governor Herbert R. O'Connor, of Maryland, Senator James M. Mead, Senator Francis Maloney, Agnes G. Regan, John J. Raskob, Frances Parkinson Keyes, Nicholas Murray Butler, Carlton J. H. Hayes, S. A. Baldus, William Jeffers, Mary T. Norton, and Anna Dill Gamble.

Direct supervision of the Commission's program has been entrusted to an executive committee, with Dr. Robert Connery, of Columbia University, Director. Other members are: Msgr. Francis J. Haas, Dean, School of Social Science, Catholic University, and Rev. George Johnson, Director, Dept. of Education in the N. C. W. C.

C. B. Publications Reprinted

INCREASING demand for various free leaflets published by the Central Bureau has necessitated the reprinting of several of the publications within recent weeks. The greater number of the requests have been from members of affiliated organizations, by whom we are informed that the leaflets are put to good use at meetings.

One of the more popular leaflets of recent years, "Communism and Catholicism," is one of the reprints; to date we have distributed some 60,000 copies of this little publication. It is furthermore worthy of note that as a result of the letter addressed to more than a thousand secretaries of C. V. organizations, the demand for the resolutions adopted by the San Francisco convention was much larger than usual. The demand made a second edition necessary.

Although published for the first time only last summer the brochure, "The Central Verein: History, Aim and Scope," has already passed through three editions. Well over 10,000 copies of this leaflet, explaining the national organization and the Central Bureau, have been distributed to member societies and interested individuals.

Other reprints included the pamphlet, "Brief Catechism of Catholic Action," and the leaflets, "Credit Unions in Parishes," (total distribution to date, 30,000); "The Catholic Maternity Guild Apostolate," and "Mary or Jezebel—Which?"

Executive Sessions

THE Support of the Co-operative Movement has been selected as the theme of the 1940 convention of the C. V. of North Dakota, to take place some time in June. This was announced following the executive meeting of the Branch conducted at Mandan on Nov. 28th. Topics assigned for discussion include Co-operatives, Credit Unions, Women and Co-operatives, and the Central Verein. The board voted to extend invitations to participate in the convention to Most Rev. Aloisius J. Muench, Bishop of Fargo, Most Rev. Vincent Wehrle, O.S.B., until recently Bishop of Bismarck, Rt. Rev. Abbot Cuthbert Goeb, O.S.B., Governor John Moses, Mr. J. M. Aretz, of St. Paul, and Mr. F. P. Kenkel, Director of the Central Bureau.

The meeting will probably take place in Devil's Lake. Present at the session were President John J. Baumgartner, Rev. Fathers Gregory A. Borski, O.S.B., Hildebrand Eikoff, O.S.B., Alban Engel, O.S.B., and Augustine Fox, O.S.B., Mrs. Aloysia Bauman, Mrs. Margaret Schneider and Mrs. Teresa Lefor.

Officers of the Catholic Union of Missouri, the C. W. U. and the Young Men's Section, as well as spiritual directors and presidents of the St. Louis District Leagues attended a special session at the Central Bureau on Dec. 13th. The meeting was presided over by Rev. R. B. Schuler, member of the C. V. Committee on Social Action and chairman of the Rural Life Committee of the Missouri Branch.

Some time ago this committee requested Most Rev. Christian H. Winkelmann, Auxiliary Bish-

op of St. Louis and Director of the St. Louis Archdiocesan Rural Life Conference, to recommend some special project in which the organization might interest itself. His Excellency suggested that the committee assist financially in the construction of one of several schools the Conference is endeavoring to provide in rural areas.

The officers present discussed the problem at length and determined to co-operate to the extent possible. The organization contributed some \$2500 on a previous occasion to help defray the cost of erecting a similar school at Hawk Point, Mo.

Tribute

COMMENDATION of the Central Verein, the Central Bureau and its director was expressed recently by Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, at a rally of the Missouri Friends of Social Justice. His Excellency pointed out especially the pioneering activity of our organization in the realm of Catholic Social Action.

"You're interested in social justice and so am I," Bishop Winkelmann told his hearers. "I recall hearing the words 'social justice' years ago. The person who spoke them is Mr. Frederick P. Kenkel, director of the Central Bureau of the Catholic Central Verein of America, and editor of the monthly magazine, *Central-Blatt and Social Justice*."

Commenting editorially on His Excellency's remarks, the *Wanderer*, Catholic weekly of St. Paul, maintains that the tribute to the C. V. and its leaders has been merited. Having called attention to the deplorable conditions existing throughout the world at the present time, the article affirms that only "the solid program of Christian social reconstruction can insure permanent peace, sufficiency, security for all." That program, the editorial continues, "is still the focal point of Central Verein endeavor, and it is to the eternal credit of the society's leaders that they have never for one moment swerved from this program."

Public Speaking Courses

OUTSTANDING among the accomplishments of the annual convention of the New Jersey Branch conducted last fall was the decision to promote even greater interest in Catholic lay leadership. Toward that end a resolution was adopted recommending a variety of means whereby to achieve this objective.

Recently the Branch inaugurated courses in public speaking in Essex, Hudson and Union Counties as the first step in promoting lay leadership. Young men especially are encouraged to enroll in the courses. At the conclusion of the series the participants will be asked to address member societies, explaining the aims and purposes of the Branch as well as speaking on various social subjects.

A similar endeavor is being carried on by the St. Louis and St. Louis County District League. Encour-

aged by the success of the course sponsored a year and a half ago, the officers began the second series of lectures on Dec. 6th; the second meeting took place on Dec. 15th and additional sessions are scheduled for January. All meetings are held at the Central Bureau and are supervised by Rev. Joseph Lubeley, spiritual director.

Members of both the courses referred to learn the fundamentals of speech, the technique of platform address and the manner of preparing a speech, with special emphasis on the content of the addresses.

New Sustaining Members

FOR the first time in several months we are able to report the enrollment of a number of new C. V. Sustaining Members. From Mr. Frank Saalfeld, member-at-large of the executive committee, we received the names of Rev. Michael J. Raleigh, of St. Joseph's Parish, Salem, Ore., and of Rev. John T. Chesnut, of Marengo, Ill. Mr. Albert A. Dobie, general secretary of the C. V., forwarded the names of Mr. Melchior Halbing, of Hamden, Conn., and Mr. Fred Jacob, of West Haven, also in Connecticut.

While the fee for Sustaining Memberships has been reduced, the number of members has not increased to the extent anticipated.

Jubilees

LONG a member of the C. V. of Minnesota, the St. Joseph's Society of Richmond, a sick benefit organization, recently observed the diamond jubilee of its origin with special ceremonies. The society was organized on May 1, 1864, by the Rev. Cornelius Wittman, O.S.B., and was reorganized slightly about 30 years later.

Presiding at the jubilee mass celebrated by Rev. Ansgar Osendorf, O.S.B., spiritual director, was Most Rev. Joseph F. Busch, Bishop of St. Cloud, who likewise delivered the sermon. Virtually all of the 240 members attended the religious service and the civic celebration conducted in the evening. Chief speaker at the latter gathering was Rev. Gregory Roettger, O.S.B.

The oldest member of the society, Mr. Henry Braegelmann, recounted some of the organization's early history, relating especially living conditions and travel in that area 60 and 70 years ago. A number of the early members were acquainted, the speaker said, with Fr. Pierz, the well-known Indian missionary.

* * *

Unfortunately a number of the older benevolent societies are not so well off financially, as a result of the depression and the difficulty of obtaining new members. There are a great number of exceptions, however, and among these the Holy Trinity Sick Benefit Society of La Crosse, Wis., is not least. At the golden jubilee celebration of the organization conducted on Nov. 12th, it was reported the Society has \$8463 in sound bounds and notes besides nearly \$1000 in cash, more than ample to take care of present needs.

During the 50 years of its existence Holy Trinity Society has paid out in excess of \$10,000 in sick benefits and \$7414.75 to satisfy death claims. Of particular significance, however, is the amount the members have contributed to worthy enterprises; donations of this nature have totaled more than \$500.

Through the instrumentality of the Sick Benefit Society a Credit Union was organized in Holy Trinity Parish in 1931; this Union, with a membership of some 300, is generally regarded one of the soundest Credit Unions in the State.

The golden jubilee celebration consisted of the customary mass and banquet, the latter held in Leo Hall. At present the Society, since its inception a member of the C. V. and the Wisconsin State Branch, has a total membership of 225.

Activities of Note

C. V. State Branches and District Leagues have engaged in a number of unusual activities in recent weeks. The bulk of the organizations are carrying out their customary program, but the recent endeavors of certain groups are deserving of particular mention.

At considerable effort the Quincy, Ill., District Union sponsored an address by Msgr. Fulton J. Sheen, of the Catholic University in Washington, D. C., on Nov. 25th at the local high school auditorium. However, the members considered themselves more than well paid by the expressions of gratitude voiced by Catholics and non-Catholics, even several Protestant ministers. Msgr. Sheen discoursed upon the spirit of the times, in particular the "irrational, violent and atheistic spirit" permeating the world today. The speaker analyzed each of the three manifestations of denial of God and hatred of one's neighbor.

Members of the local New York City Branch observed the patronal feast of their organization on Dec. 10th in St. Joseph's Parish, Yorkville. The church services were conducted by Rt. Rev. Msgr. Gallus Bruder, the pastor, while Rev. John Sippel, C.S.S.R., preached the sermon in both English and German. The mass gathering took place afterwards in the school auditorium and was addressed by Msgr. Bruder, who welcomed the delegates and visitors to his parish; Mrs. Catherine Schmidt, president of the local women's branch; Rev. John M. Beierschmidt, C.S.S.R., spiritual director of the C. W. U. of New York; Mrs. Mary Filser Lohr, president of the N. C. W. U.; and Most Rev. Matthias Buchholz, Apostolic Prefect in China. Principal speaker was Mr. Edward F. Roehm, who outlined some of the causes of the present war. Mr. Albert J. Sattler discussed the projected tour to New Ulm, Minn., in conjunction with this year's C. V. convention. Rev. Henry J. Steinhagen, of Philadelphia, displayed 165 pictures taken during the course of the C. V. tour to San Francisco last summer. Some 800 people were present at the meeting.

The current issue of the "D. R. K. S. Bulletin," published by the C. V. of California, contains, besides reports of the C. V. and State Branch conventions, information regarding present activities of member branches. Already the Sacramento society is laying plans for the coming Branch convention to take place there over Labor Day. A review of the accomplishments of the member societies discloses that seven benevolent groups have combined assets in excess of \$95,000 and in 1938-39 paid out \$5,642.75 in sick benefits and \$1,985 in death benefits.

Fifteen communities in Stearns County, Minn., were represented at the meeting held under the auspices of the C. V. league of that section on Nov. 26th; the meeting was called to discuss methods of promoting Catholic Action. The delegates petitioned Most Rev. Joseph F. Busch, Bishop of St. Cloud, to mobilize the laity in

all parishes "to back up a resolution drawn up last June by the priests," asking that county commissioners enforce the existing laws pertaining to the sale of liquor, night clubs, etc. His Excellency responded to the request, promising to do whatever he could in the matter, and later addressed the meeting on the aims of Catholic Action. The delegates presented the Bishop with a donation of \$206.40, to be used to promote Catholic Action in the diocese; the sum was raised by means of individual contributions of affiliated societies. Rev. Bernard Lenarz, director of the Catholic Youth Council, explained some of the activities of that organization, while Rev. Henry Frank, diocesan director of the Society for the Propagation of the Faith, discussed the work of the seven organizations of the diocese laboring in behalf of the missions.

An address by Mr. Bernard E. Lutz, assistant to the Director of the Central Bureau, featured the meeting of the St. Louis and St. Louis County District League, held Dec. 4th at St. Barbara's Parish. Mr. Lutz spoke on corporative society, its relationship with solidarism as expounded by Bishop Ketteler and others, and indicated the practical applications of these and other social theories. Plans for the coming year were outlined and various committees appointed. Other speakers were Rev. William T. Fischer, Rev. Joseph Lubeley, spiritual director, Rev. John F. Hoeschen, pastor of the host parish who welcomed the delegates, and Rev. Alphonsus H. Hoormann.

The Local Federation of Catholic Societies, as the Brooklyn Branch of our organization is known, has been most active in recent weeks. The group elicited favorable comment from a number of Catholic societies for opposing the exhibit of Soviet Russia at the World's Fair in New York City. Reprints of articles published in the weekly *America* regarding the exhibit were distributed in large quantities by the members.

MISCELLANY

A few copies of the Proceedings of our annual conventions are produced each year by the Wanderer Printing Company on book paper. The ordinary newsprint, used for the preponderant number of copies of each year's edition of the Proceedings, disintegrates so rapidly that it has been deemed advisable to print a few copies, intended for the C. V. Library, on more durable paper.

This practice should be observed generally. Moreover, the Catholic weeklies should adopt the policy inaugurated by *The Wanderer*, to print a certain number of copies on rag paper made to withstand the influence of air and light, to which wood-pulp paper so readily succumbs.

Delegates attending the convention of the Cath. Union of Ohio, held in Youngstown last fall, discussed ways and means to increase the membership of the organization. Since then a campaign to secure new affiliations has been launched and is even now bearing fruit. The first society to join the Union following the convention was enrolled early in November. It is the Holy Name Society of St. Agnes' Parish, Orrville.

At the request of the Branch president, Mr. Leo. P. Lyden, literature regarding the C. V. and the various publications of the Central Bureau were forwarded to the spiritual director, Rev. Charles A. Hoot.

The year just concluded saw a substantial increase in the number of affiliations obtained by member Branches throughout the country. Largest gains were recorded by Illinois and Missouri.

An outstanding feature of the celebration held on the occasion of the golden jubilee of the founding of Muenster, Tex., was the historical drama and pageant presented Nov. 22nd in the parish auditorium. Written by Sister Mary Agnes Voth, O.S.B., "Beneath Benedictine Banners," as the presentation was called, was divided into three acts and ten scenes.

Among events depicted were the activities of St. Boniface, the spirit of the early martyrs, early Christianizing of Germany, the spirit of the confessors, conditions in Muenster, Germany, at the time of Bismarck, the emigration to this country and eventual settlement in Muenster, Tex.

The history of the colony was then delineated in five "decades." These pertained to the coming of the Benedictine Fathers, the societies of the community, the silver jubilee, the 25th anniversary of the ordination of Rev. Frowin Koerdth, O.S.B., pastor, and the "spirit of Muenster crowned for the Golden Jubilee."

On file at the Central Bureau is one of the most complete collections to be found anywhere of the activities of spurious and apostate priests and nuns, especially those who at one time or other have attacked the Catholic Church, its doctrines or its members. Not infrequently this material has been responsible for the exposure of imposters of this kind.

Through the courtesy of Mr. Theobald Dengler and Mr. William Kapp, members of our New York City Branch, a valuable document regarding one of these self-styled "ex-nuns" has been deposited in this collection. The woman, known variously as "Sister Goodnews" and "Miss Goodnews," recently addressed a meeting in New York City at which she followed the usual course of speakers of this kind, uttering generalities condemning the Church and its convents.

Mr. Dengler and Mr. Kapp obtained the services of a stenographer and procured a stenographic report of the address.

More than a record of statistical information on the schools in the Diocese of Wichita, the Eleventh Annual Educational Report, published by the Diocesan School Office, conveys a good deal of knowledge other than that pertaining to the schools of the Diocese. There are chapters on Religious Discussion Clubs, conducted in 1938-39, on the activities of the Catholic Action Committee, including information on its Catholic Rental Library and its Catholic Action Publications. Of particular interest is the account of the Street Missions conducted in eleven towns. In addition, the report on Sacred Heart Junior College, located at Wichita, contains a paragraph of more than merely local significance:

"Too many of our Catholic boys and girls are attending non-Catholic colleges. This is true also of a number of students who have an opportunity to attend Catholic colleges, for example, girls who live in the city of Wichita who have not yet completed two years of college. We are appalled and not a little bewildered at the seeming ignorance on the part of Catholic parents

of the explicit law of the Church forbidding them to send their children to non-Catholic schools, at the eagerness of our Catholic youth to enter these schools, and at the indifference of so many influential Catholics to well-nigh heroic efforts of the Church to build up a Catholic institution of higher learning in Wichita."

The condition deplored extends throughout the country, as does the ignorance referred to. The fault does not lie exclusively with the parents, we believe, but also with those who should make known the prescriptions of canon law and the Council of Baltimore relating to the attendance of Catholic children at non-Catholic primary and high schools, colleges and universities.

A cardinal objective of the Central Bureau throughout its existence of more than 30 years has been the dissemination of information on a variety of social topics. In fact, this was one of the chief reasons for the establishment of the Bureau in 1908.

How well the institution is living up to its purpose may be gathered from an examination of its Annual Reports. Each year the Bureau answers in the neighborhood of 250 to 300 requests for information, the majority of them requiring considerable research and correspondence on the part of the staff.

During recent months the number of such requests has shown a marked increase. Letters from all parts of the country and abroad have been received, from students, teachers, writers, and members of affiliated C. V. organizations. Of particular import is the great diversity of subjects upon which information was asked for.

For example, we have answered requests for information on such topics as apostate priests and nuns, the Maternity Guild, Credit Unions, various prominent leaders and immigrants of the last century, questions such as the Oregon and Nebraska school laws, social study clubs, Catholic library work, corporative society, and many others.

To help promote the reading of Catholic books and Catholic literature in general, the Fulton Sheen Guild has been organized in San Antonio, under the direction of Rev. Frederick J. Mann, C.S.S.R., with the approval of Archbishop Arthur J. Drossaerts. The Guild maintains a Catholic lending library, sponsors the Guild reading room, Catholic instruction groups, and contemplates lectures by noted Catholic speakers and organizing associate groups.

Objectives of the organization are preparation for Catholic Action, intensification of the spiritual life of the members, and incorporation of others in the Mystical Body of Christ. Members of the Guild help prepare children for their First Communion, take turns caring for the reading room, conduct regular meetings and discussions.

Sample copies of various Central Bureau publications have been sent to the Guild for display. There is no rental charge for the books and other publications, and members are privileged to lend the books to non-Catholics.

The number of books of a nature suitable for missionaries sent to us is far too few to meet the demand. More frequently than ever requests such as the one addressed to us by a Capuchin Father in India are received by the Bureau:

"Should you be able to send me a few books, even though they are second-hand, I shall be most pleased to receive them. The life of a missionary in the Indian jungle is a hard one. From early in the morning till 12 noon he must go from one village to another. During the great heat of the day he is obliged to rest. At this time the need of lighter reading makes itself felt. He is like a big boy, being too tired to study."

This particular missionary was assigned to the duty of founding a new mission, which he has dedicated to Mary, mediatrix of all Graces. "Thus far," he writes, "I am without a house, without a chapel, and even without vestments for Holy Mass."

Ss. Peter and Clemens Society, of St. Paul, one of the leading organizations affiliated with the C. V. of Minnesota, has appointed a committee of five to co-operate with the State Branch in helping to raise the \$10,000 promised by the League as its contribution to the Central Bureau Expansion Drive.

The society also voted to act as a committee on the whole, as it were, to arrange the reception to be tendered delegates who will participate in the C. V. convention tour next summer, after their arrival in St. Paul on the way to New Ulm. A special committee was appointed to make preliminary arrangements for the reception, in co-operation with other affiliated societies in St. Paul and Minneapolis.

Two members of the society were present at the first session of the Institute for Social Study, sponsored by the State Branch in Collegeville. The group has voted to continue the subscriptions to *Central-Blatt* and *Social Justice* on behalf of the diocesan seminary.

It is to the everlasting credit of the Central Verein that it was among the foremost pioneers in the realm of social study. The national organization called attention to its necessity even ere many other groups were aware of the existence of a social question in our country. In fact, social study courses were inaugurated under the auspices of the C. V. thirty years ago.

Among other agencies employed for the promotion of social study were the free leaflets issued by the C. B. One of these, "Social Study Clubs," published first in 1914, ran through several editions. Within recent months we have received several requests for copies of this leaflet as well as other information on clubs of this kind.

In order to comply with these requests the leaflet in question has been rewritten, brought up to date, and printed in a new edition. The publication should be of value to members of social study clubs since it explains the method of organizing such groups, mentions a number of books members of study clubs should be familiar with, and points out the objectives that should govern the conduct of the clubs.

Copies furnished on request.

BOOK REVIEW

Received for Review

- Monoz, Honorio, O.P. *Vitoria and the Conquest of America*. 2nd ed. University of Santo Tomas Press, Manila, P. I., 1938. Cloth, 220 p. Price P 2.00.
- Camenzind, Josef Maria. *Ein Stubenhocker fährt nach Asien*. Freib. i. Br., 1939. B. Herder Book Co., St. Louis. Cloth, 568 p. Price \$2.60.
- Ross, E. J. *Fundamental Sociology*. The Bruce Publ. Co., Milwaukee, 1939. Cloth, 698 p.
- Feuerer, Dr. Georg. *Adam und Christus als Gestaltkräfte und ihr Vermächtnis an die Menschheit. Zur christl. Erbsündenlehre*. Freib. i. Br., 1939. B. Herder Book Co., St. Louis. Cloth, 286 p. Price \$1.80.
- Schmahl, Helene. *"Wohin, Elisabeth?"* Roman. Freib. i. Br., 1939. B. Herder Book Co., St. Louis. Cloth, 310 p. Price \$1.85.
- Furfey, Paul Hanly. *This Way to Heaven*. The Preservation Press, Silver Spring, Md., 1939. Cloth, 209 p. Price \$2.00.
- Walter, Eugen. *Sakrament und christliches Leben*. Freib. i. Br., 1939. B. Herder Book Co., St. Louis. Stiff covers, 114 p. Price 65 cts.
- Hasler, Dom Francis X., O.S.B., and McDonald, Sr. Therese, O.C.D. *A Call for Victim Souls*. Benziger Brothers, N. Y., 1939. p. c., 64 p.
- Ward, Louis B., M.A., Pd.M. *"Back to Benedict": A Layman's View of Benedictines*. The Benedictine Press, Chicago, 1939. Pp. 64, p. c. Price 10 cts.

Reviews

The Shepherd of Souls: the Pastoral Office in the Mystical Body of Christ. By Constantine Noppel, S.J., translated by Rev. Frederick Eckhoff. St. Louis, B. Herder & Co., 1939. ix+203 pp. Price \$2.00.

POPE Pius XI, in an audience of July 19, 1933, gave expression to the conviction, "The pastoral theology of former times is no longer sufficient." On November 30, 1936, the Archbishop of Freiburg heartily recommended for brevity, clarity, and special applicability to current conditions of life, the Pastoral Theology soon to be published by Herder, the work of Father Noppel, *"Aedificatio Corporis Christi: Aufriss der Pastoral"*. Now the American Herder brings out this work in an excellent translation, the work of the same Father Frederick Eckhoff who put thousands into his debt by his translation of Pius Parsch's *"The Liturgy of the Mass"*.

The first half of the book surveys with luminous precision the basic legislation of pastoral care, the personnel, the fabric, the *status animarum*, and other pastoral aids, then sketches the structure and growth of the parish in all its multiple groupings, ending with a short sketch of the relations of the parish to the Church Universal. The reader never has the feeling that he is reading a work written in first instance to depict conditions in Germany; it is the American scene that passes in view throughout.

Part two deals with the care of individual souls. There is a treatment of each of the Sacraments, a short essay on guiding towards perfection, and then a kindly, understanding con-

sideration of specific pastoral "cases," "fallen-aways," drug-addicts, drunkards, bigamists, and the like. The pastor's relations to non-Catholics complete the subject-matter. The relationships to the Mystical Body, never lost sight of, are also never "dragged in."

Pope Pius XII, in his letter *Sertum laetitiae* (Nov. 1, 1939) exhorts that American priests "be not content with the intellectual knowledge acquired in youth; that they examine with careful scrutiny the Law of the Lord . . . that they study more deeply the history of the Church, its dogmas, its Sacraments, its laws, its prescriptions, its liturgy." In this work priests have an excellent instrument for reviewing an important part of the seminary course.

GERALD ELLARD, S.J.

Willam, Rev. Franz Michel. *Mary the Mother of Jesus*. Tr. by Rev. Frederic Eckhoff, St. Louis, B. Herder Book Co. Price \$3.

The features which have endeared Father Willam's *Life of Christ* to its readers are present also in this *Life of the Blessed Virgin*. The author has a way of making the historical past take on a living form before the eyes of the reader. Warmth and color glow on every page. Only one who has lived in the land of biblical scenes could produce such a vivid picture. The meagerness of detail in the scriptural account of the life of the blessed Mother is eked out from tradition and a thorough knowledge of the historical background of the times. Yet we feel that we have here not an arbitrary and fanciful construction but a genuine reconstruction of reality true to the facts. Hence, the volume will not only satisfy the needs of devotional reading but has much to offer the scriptural scholar. The translation is very well done.

C. BRUEHL, Ph.D.

The Catholic Theatre Year Book, 1939-40. Issued by The Catholic Dramatic Movement, Rev. M. Helfen, director. Milwaukee, Wis., 1939. p. c. 96 p. Price \$1.

Some 17 years ago Rev. Matthias Helfen, of Milwaukee, perceiving a need for an institution to provide Catholic plays, founded the Catholic Dramatic Movement. At the present time the Movement publishes various periodicals and plays, sponsors the Cath. Dramatic Guild, and engages in a variety of other activities.

The present Year Book may be regarded almost as a handbook of dramatics. Articles featured deal with playwriting, acting, directing, costuming and make-up, stage lighting, in short with virtually every phase of the theater. Included are synopses of numerous Catholic plays of general interest, as well as seasonal (Christmas, Lenten, etc.) dramatic works. The Year Book should prove of value to anyone interested in dramatics, whether in schools or parishes. The wide selection indicates the influence the Catholic Dramatic Movement has exerted in the realm of the drama.

B. E. L.

CENTRAL-BLATT AND SOCIAL JUSTICE

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Soziale Aktion:

Ehren-Vorsitzender: Most Rev. Aloysius J. Muench, Bischof von Fargo; Vorsitzender: Joseph Matt, K.S.G., St. Paul, Minn.; Wm. H. Siefen, New Haven, Conn., Präs. des C. V.; Rev. C. F. Moosman, Munhall, Pa.; Rev. Rudolph B. Schuler, Krakow, Mo.; Rev. Anthony T. Strauss, St. Charles, Mo.; Philip H. Donnelly, Rochester, N. Y.; H. B. Dielmann, San Antonio, Tex.; F. Wm. Heckenkamp, Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

DIE ZAHLUNGSPFLICHTIGEN.

BEI der Vorliebe auch eines Grossteils der amerikanischen Katholiken für alles Französische müsste es Wunder nehmen, dass Léon Bloy ihnen völlig unbekannt geblieben. Wer dessen Schriften kennt, wird den Grund dieser Erscheinung unschwer erraten. Er ist nichts für sie, weil er die bösen, von Eiter angefüllten Swären am Körper seines Volkes nicht mit Veilchenwasser auszuwaschen trachtete, sondern vor aller Augen mit beizen-der Lauge ausbrennt. Bloy hasst den Un- und Irrglauben; er führt Krieg mit den Reichen und Satten, die das Elend und das Laster, das sie verschulden, zu verachten vorgeben. „In mystischer Leidenschaft und mit bibl.-visionärem Schwung schleudert er seine Bannflüche gegen die gottentfremdete Welt“ (Der Grosse Herder), mit der wir — seien wir ehrlich — in Frieden leben wollen. Oder wo findet man bei uns wahrhafte Empörung gegen die alles zerfressende Korruption des öffentl. Lebens; die furchtbar tiefeingerissene Unsittlichkeit; eine beispiellose Kriminalität; eine Litteratur und Kunst, die, vom Geiste des Dirnentums erfüllt, Unzucht predigen. Es blühen die künstliche Geburtenverhinderung, die Frucht-abtreibung, die Ehescheidung! Wir seufzen und werden angesteckt, weil wir nicht den Mut haben, die durch und durch heidnische öffentliche Meinung herauszufordern. Doch die Opfer dieser Zustände sind auch wir zu verurteilen bereit. Und nun lese man, was ein kathol. Schriftsteller Frankreichs geschrieben, und was ein kathol. Verlag Oesterreichs drucken liess und verbreitet.

* * *

Ich habe mich oft gefragt, welcher Unterschied zwischen der Nächstenliebe so vieler Christen und der Bosheit der Dämonen bestehen könnte.

Die Abschaffung oder Beibehaltung der Todesstrafe ist heute Gegenstand vieler unnüt-

zer Gespräche; denn alle Menschen sind seit Adams Fall ohne Gnade und Barmherzigkeit zum Tode verurteilt. Zufällig hörte ich neulich einen Prediger, der über irgend etwas Belangloses salbaderte. Dieser Priester, der ein schlechter, aber begeisterter Redner war, liess sich dazu hinreissen, gewisse Verbrecher, die seit Monaten ihre nun bevorstehende Hinrichtung erwarteten, zu beschimpfen. Er behandelte sie wie „Banditen“, mit denen keiner Mitleid haben dürfe, und platzte fast vor lauter Ungeduld, diese Schuldigen geköpft zu sehen. Das geschah in einer berühmten Kathedrale.

Von dem Worte „Banditen“ an war es mir unmöglich, noch auf etwas anderes zu hören als auf eine innere, herrische und unversöhnliche Stimme:

— Sieh dir doch diese Leute an, die dir zu Füssen sitzen, du mechanischer Schwätzer ohne Unterscheidungsgabe und Nächstenliebe! Wenn du dazu noch imstande bist, du blinder Führer der Blinden, so betrachte einmal diese Herde von Kanailen, die dir zuhört und froh darüber ist, dass du sie absolvierst, weil du mit deinem Munde andere Verbrecher beschimpfst, die leichter zu erkennen sind und die Gesetze des Geldes weniger respektiert haben. Du selbst bist vielleicht kein Bandit, aber bedenke doch wenigstens, was du tust! Diese Menschen, die geköpft werden, für sie hat dein Gott ebenso gelitten wie für dich; du aber versprichst im voraus ihr Blut den wilden Tieren, ja, du gibst es ihnen im voraus zu saufen.

Sieh dir diese Betschwester an mit ihrer Krokodilsschnauze, deren Lästermaul zwanzig Menschen um ihren guten Ruf gebracht hat; sieh dir diese Büsserin an mit dem Gesicht einer hungrigen Hyäne, die an allen Beichtstühlen herumhängt, eine Handlangerin des Entsetzens und eine Botin des Unglücks, die zehn Stunden am Tage daran arbeitet, sich aus ihren Gaunereien ein Büsserhemd anzufertigen, und hier diese andere, welche die Unschuld frisst, die Eucharistie frisst und nicht ihresgleichen hat im Wittern der verwesenden Herzen. Sieh dir diese Hausbesitzerin an, diese versoffene und allmächtige, aber aufgeblasene und sündenlose Hausbesitzerin, die sich die Zunge leckt, wenn sie an den Todeskampf ihrer armseligen Mieter denkt, die sich abquälen, um ihr den Geiermagen und den Mastdarm zu stopfen. Sieh dir diese Reihe Schafe und Tapire an, diese Wampen und geschwollenen Hahnenkämme, diese Dickbäuche der hochachtbaren und andächtigen Krämer. Aber vor allem — oh, vor allem — sieh dir diese bürgerlichen Jungfrauen an, diese jungen Mädchen aus gutem Hause, die nach dem Himmel streben und deren weisse Seelen voll sind von Ziffern und voll von Waren, die bis heute noch nicht bezahlt sind. Mit ängstlicher Sorgfalt sind sie von ihren Eltern, die in Reih und Glied unbeweglich hinter ihnen sitzen wie Heringstonnen auf der Ausladerampe eines Hafens, erzogen worden und

haben nichts mehr zu lernen, was die Reinheit oder die Arithmetik angeht. Es fehlt wahrlich nur noch, dass sie Blut saufen, Menschenblut erster Qualität, und gerade das gibst du ihnen.

Gewiss, du gehörst nicht zu diesen extremistischen Aposteln, die so zu ihren Zuhörern sprechen würden: — Ein Mensch wird für uns den ehrlosesten Tod sterben. Dieser Mensch ist ein Dieb und ein Mörder wie jeder von uns. Der einzige Unterschied zwischen ihm und uns ist der, dass er sich hat fangen lassen, weil er kein Heuchler war, und dass er also weniger verabscheuungswürdig ist, da er ja offen seine Verbrechen auf sich nimmt. In diesem Sinne wird er für uns büßen, und weil ich die Aufgabe habe, euch das Wort Gottes zu verkündigen, deshalb spreche ich mit euch darüber. Ich begreife, dass euch diese Sprache in Erstaunen setzt und dass sie euch empört. Es wäre mir lieber, sie würde euch Angst machen. Ihr haltet euch für unschuldig, weil ihr bis heute wahrscheinlich noch niemand den Hals abgeschnitten habt, weil ihr bei eurem Nächsten weder eine Tür eingeschlagen habt, noch bei ihm eingebrochen seid, um ihn zu berauben; weil ihr nicht allzu offensichtlich die menschlichen Gesetze übertreten habt. Ihr seid so stumpf und so fleischlich, dass ihr die Verbrechen nicht begreifen könnt, die unsichtbar sind. Aber ich sage dir, lieber Bruder, du bist eine Pflanze, und dieser Mörder ist deine Blüte. Das wird dir beim Jüngsten Gericht auf schreckliche Weise klargemacht werden. Ohne es zu wissen und zu wollen, gibst jeder von uns einem Mörder seinen Schatz zu Bosheiten und Schlechtigkeiten, so wie ein ängstlicher Geizhals sein Geld einem wilden Spekulant anvertraut, und wenn das Schafott aufgerichtet wird, werden beide Köpfe miteinander in den Sand rollen. Wir sind alle Geköpfte. —

Es ist sicher, dass der Prediger, wenn er so spräche, nicht lange auf seiner Kanzel stünde. Man kann sich kaum vorstellen, wie schnell er herunterflöge . . . (S. 97 ff.)¹⁾

* * *

Wir wollen Léon Bloys schroffe Redeweise nicht verteidigen; wer an dem Inhalt Anstoss zu nehmen geneigt ist, beantwortet die Frage: „Sind die Slums in den Städten unseres Landes, über die man sich heute empört, aus der Erde gewachsen, oder sind es Gebilde menschlicher Habsucht, Gleichgültigkeit dem Nächsten gegenüber und Mangel an wahrer Nächstenliebe? Sind sie herrenloses Gut, oder hat nicht vielmehr jedes Gebäude im Slum seinen Eigentümer? Sind diese Eigentümer samt und sonders Atheisten? Dies wird niemand zu behaupten wagen. Als in St. Louis vor Jahren eine Verordnung erlassen wurde, auf jedem Stockwerke eines Tenements müsse eine sog. „hy-

drant“ vorhanden sein, anstatt der einen „hydrant“ im offenen Hofe, taten sich die Hauseigentümer zusammen und bekämpften das Gesetz als verfassungswidrig. So unglaublich es scheinen mag, es ist tatsächlich wahr, der Richter gab ihnen recht. D. h. mit anderen Worten, wenn die Armen damit zufrieden sind, im Winter über vereiste Treppen Wasser aus dem Hofe zu holen, anstatt es bequemer zu haben, so ist das ihre Sache und die Stadt hat kein Recht, sie dieser Freiheit zu berauben!

Nun wende man Bloys Urteil auf Hauseigentümer dieser Art, auf unsere Slumbesitzer an. Jedoch nicht nur auf diese, sondern auch auf die „frommen“ Bürger, die die Slums duldeten und nun für slum clearance begeistert sind, weil sie ihnen neue Gelegenheiten zum Verdienen verspricht.

DIE DEUTSCHE GEMEINDE ZU TORONTO.

ALS nach Schluss des Weltkriegs viele Deutsche die verarmte Heimat verliessen und in die Fremde zogen, entschlossen sich nicht wenige Männer und Frauen nach Kanada auszuwandern. Manche zogen in den fernen Westen des Landes, bis in die Wildnis Saskatchewan. Andere liessen sich in den Grossstädten nieder, so in Toronto.

Unter diesen Auswanderern befanden sich begreiflicherweise auch viele Katholiken. Zuerst waren sie vielfach verlassen. Glücklicherweise namen sich die Redemptoristen in genannter Stadt ihrer an; so entstand im Jahr 1929 mit Erlaubnis des hochwst. Erzbischofs von Toronto, James C. McGuigan, eine deutsche katholische Gemeinde. Ueber deren erstes Jahrzehnt berichtet nun Pater Daniel Ehman, C.Ss.R., in einer Festschrift, die mit derselben Liebe, welche seine Tätigkeit als geistlicher Führer dieser Gruppe deutscher Katholiken kennzeichnet, geschrieben ist.

Pater Ehman's Vorgänger war der unsern Lesern nicht unbekannte Rev. Paul Stroh, C. Ss.R.; er hatte einen schweren Ackerboden zu bearbeiten übernommen, weil ein Theil der Eingewanderten verstört und verbittert war infolge der Erfahrungen der Kriegsjahre. In Rev. Geo. Foerst, C.Ss.R., erfreute sich Pater Stroh jedoch eines für die besonderen, von der eigenartigen Lage der Dinge geschaffenen Aufgaben, geeigneten Mitarbeiters. Diesen beiden Priestern und dem trefflichen Pater Ehman verdankt die Gemeinde deutscher Katholiken in Toronto Entstehen und Gedeihen. Die 44 Seiten der Broschüre bilden denn auch eine Chronik erstaunlicher Tätigkeit. Als Stützpfiler der Gemeinde werden genannt der Rosenkranz Verein mit 95 Mitgliedern; der Deutsch-Katholische Jugendverband; ein Heiliger Namen Verband, und ein Verband Deutsch-Katholischer Legionäre, d. h. ehemaliger deutscher Kriegsteilnehmer und Soldaten. Erwähnt sei,

¹⁾ Bloy, Léon: Das Blut des Armen. Eingeleitet durch ein Kapitel „Das Mysterium der Armut bei Léon Bloy“ von Karl Pfleger, Salzburg — Leipzig: Anton Pustet, 1936. 186 S., 8“.

dass diese Gruppe ihr Entstehen dem Erzbischofe von Toronto verdankt.

Zur Förderung des religiösen Sinns und Lebens wurden bereits mehrere Volksmissionen und nicht weniger als fünf Katholikentage abgehalten, während andererseits eine Raiffeisen-Kasse (credit union) und eine Art Konsumverein als Beispiele weitreichender Fürsorge Pater Ehmanns für das Wohl seiner Gemeindemitglieder angeführt werden mögen.

Die Musik pflegen ein Kirchen-, Männer- und Jugendchor; doch wird die dramatische Kunst keineswegs vernachlässigt. Die deutsche Schule besuchten zuerst die Erwachsenen und gegenwärtig die Kinder. Zeitweilig bestand eine eigene Pfarrschrift, und im Jahre 1936 führte man zum ersten Male das Passionsspiel auf, das jedes zweite Jahr wiederholt werden soll.

Beim Lesen dieser Gemeindegeschichte — deren Inhalt wir keineswegs erschöpft haben — fragt man sich unwillkürlich: Was wäre aus diesen deutschen Katholiken geworden, wenn sich die Redemptoristen ihrer nicht angenommen hätten? Ausserdem darf man wohl die Frage stellen, war man überall genügend bestrebt, den nach 1920 in unser Land gekommenen Einwanderern das Einleben unter uns zu erleichtern? Die Eingebürgerten scheinen nicht allerwärts begriffen zu haben wie finster den aus dem schwergeprüften Deutschland und Oesterreich hier anlangenden Einwanderern die amerikanische Fremde erschien.

Die Tat überzeugt.

DIE meisten Menschen, Christen und Nichtchristen, haben ein ganz ausgezeichnetes Empfinden dafür, was an einem Christen echt ist, was aus seinem eigenen Innern herauswächst oder was nur wie Christbaumschmuck an Aeste gehängt ist, die sonst nur Nadeln produzieren. Sie nehmen einem wirklich frommen Menschen seine religiösen Uebungen absolut nicht übel. Seine Frömmigkeit aber beurteilen sie nach seiner Gesinnung und nach seiner Nächstenliebe. Wenn eine Nonne in einem Arbeiterheim eine kranke Frau pflegt, das Essen kocht, die zwei Stuben fegt und die Kinder wäscht, und das alles für Gottes Lohn und mit einem freundlichen Gesicht — und die Schwester sagt, sie möchte eine halbe Stunde beten, dann kann der Mann antichristlich sein wie immer. Er wird weder lachen noch spotten, er wird auf den Zehen gehen und die Mütze abnehmen, selbst wenn er sie sonst nicht einmal beim Essen abnimmt. Unsere gesamte europäische Menschheit ist so gründlich vom Christentum durchsäuert — selbst diejenigen, die das Christentum bekämpfen, dass, wo ein Christentum in dem Zeichen auftritt, von dem Christus sagt:

Daran sollen sie erkennen, alle ohne Ausnahme den Hut vom Kopfe reissen.

(E. Fiedler: Defensive oder Offensive Bd. I)

AUS CENTRAL VEREIN UND CENTRAL STELLE.

DIE oftgehörte Klage des schlechten Besuches der Vereinsversammlungen ist keineswegs allgemeingültig. Von Zeit zu Zeit erhalten wir das Gegenteil beweisende Berichte. So schrieb uns unlängst Hr. Anton Doerrer, Sekretär, des St. Bonifatius Vereins zu New Haven, Conn., an dessen Novemberversammlung haben sich 125 Mitglieder beteiligt.

Allerdings hatten die Beamten, als Mittel zum Zweck, ein Abendessen veranstaltet, in dessen Verlauf sich der genannte Sekretär über die fast siebzigjährige Tätigkeit des Vereins verbreitete. Hr. Charles Wollschlager, Präsident des Staatsverbandes, berichtete sodann ausführlich über die Generalversammlung zu San Francisco, während hochw. Fr. John Heller, Pfarrer der St. Bonifatius Gemeinde, die bei jener Gelegenheit angenommenen Beschlüsse erläuterte. Auch erwähnte Redner die Anwesenden, bestrebt zu sein, die Absichten des C. V. auszuführen. Vorsorglicher Weise hatte sich der Sekretär mit einer genügenden Anzahl Exemplare Freier-Flugblätter der C. St. zur Verteilung an die Mitglieder versehen.

Das Werk der Verbreitung guter Bücher, an dem die C. St. beteiligt ist, dürfte im Vorborgenen Früchte zeitigen. Unlängst gelangte von St. Louis aus in die Wälder des nördlichen Kanadas, wo Deutsche sich niedergelassen haben, eine Sendung Schriften, deren Empfang uns der betf. Missionar, ein Oblatenpater, in folgendem bestätigt:

„Die deutschen Bücher erhalten und habe sie bereits der Volksbibliothek einverleibt. Alles ist willkommen, besonders jetzt, wo ich noch 24 Sudetendeutsche erhalten habe. Einige lesen fleissig. Letztthin kam so ein Sudetenbursche: 'Ob ich noch so einige Bücher von Carl May hätte?' Das ist schon besser, als die 'Bibel-studentenschriften' („Judge“ Rutherford's), die man den Leuten auch schon angeboten hat.“

Wir möchten bei dieser Gelegenheit betonen, dass die zum weitergeben bestimmten Bücher sauber und guterhalten sein müssen. An einem beschmutzten und zerlesenen Buche kann niemand eine wirkliche Freude haben.

Hoch oben im Norden Saskatechewans unterhalten die Oblatenpatres eine Mission unter den Indianern. Unter anderem gibt es dort ein Erziehungsheim, in dem sich z. Zt. 120 Indianerkinder befinden. „Gott sei Dank geht es hier bis jetzt so ziemlich gut in der Schule und Mission,“ schreibt uns der gute alte Bruder Anton Ballweg. „Doch ist es eine schwere Aufgabe für unsere Oberen und für uns alle, eine so grosse Schar von Kindern zu ernähren und zu kleiden, besonders zu gegenwärtiger Zeit, indem der Krieg so viele Ansprüche stellt.“

Der Briefschreiber bekennt in rührender Weise: „Ich bin mit meinem Lose sehr zufrieden, das viele Klagen hilft doch nichts. Ich gehe so weit ich kann noch immer meiner Arbeit in der Schusterei nach. Der Obere gibt mir manchmal ein bis zwei junge Buben, die mir etwas helfen dabei. Doch lieben sie diese Arbeit nicht sonderlich, weil sie das Geschäft zu Hause niemals betreiben, nachdem sie unsere Schule verlas-

sen haben. Ihr Leben ist ja, wie Sie wissen, die Jagd und der Fischfang. Fische gibt es, Gott sei Dank, noch viele, aber von der Jagd können sie fast nicht mehr leben, weil das grosse Wild und die Pelztiere immer seltener werden in hiesiger Gegend."

Geschrieben wurde der Brief am 5. Dezember, als das Thermometer 35 Grad Kälte unter Null registrierte, während der Grund mit zwei- und einhalb Fuss Schnee bedeckt war. Und in dieser Umgebung lebt dieser deutsche Bruder nun schon viele, viele Jahre.

Nirgends auf der Welt herrscht gegenwärtig grössere Not als in China. In manchen Gegenden sind alle Bande der Ordnung aufgelöst und selbst die Natur scheint sich gegen das arme Volk verschworen zu haben. Natürlich werden auch die Missionare davon in Mitleidenschaft gezogen. Während sie sich bemühen, die Menschen vom Verhungern zu retten und den Kranken und Verwundeten ihre Hilfe angedeihen zu lassen, werden sie von Räubern bedroht. Aus Hunan schreibt einer der Missionare:

„Vor kurzem hatten wir Besuch der feindlichen Raubvögel. Doch haben ihre Bombenwürfe unsern Missionsstationen nicht geschadet.“

Doch diese Besuche laufen nicht immer so günstig ab. Wie uns der hochwst. Cyrillus Jarre, O.F.M., Bischof von Tsinanfu, mitteilt, wurde ein junger Pater, P. Ambrosius Bückmann, am Feste Alierheiligen abends von sieben Räubern in seiner Residenz überfallen. Sie verlangten das dem Pater von einem Hilfskomitee übergebene und für die Armen bestimmte Geld. Teilweise war die Gabe bereits verteilt worden, als der Ueberfall sich ereignete. In ihrer Wut schossen die Räuber auf Pater Ambrosius, der nun durch zwei Oberschenkel-schüsse verletzt im Hospital liegt. Ausserdem wurden noch einige hundert Dollar geraubt. Was diesem Pater widerfuhr, kann im Laufe des Winters jedem anderen Missionar draussen in den Dörfern auch geschehen.

Die Zahl der deutsch-amerikanischen Dichter ist im Laufe der Jahre zusammengeschrumpft. Doch gibt es deren noch immer, nur fehlen die Organe, die ihrer Stimme Widerhall verschaffen.

Im *Washington Journal* veröffentlicht Professor H. J. Bruehl, der an der Kath. Universität lehrt, öfters stimmungsvolle Gedichte. So in der Ausgabe des Blattes vom 3. November Betrachtungen über eine „Niederländische Abendlandschaft.“ Wir entnehmen ihnen folgende Strophen:

„Die Kähne schlafen auf der Gracht;
Die Klepper gehn auf dürre Weide,
Ein müder Wanderer, kommt die Nacht,
Der Freude bar, im staub'gen Kleide.“

Als Gedenkblatt veröffentlichte unlängst der hochw. George Koob, der dem Dichterkreise der verstorbenen Priester Wilh. Färber, F. G. Holweck und John Rothensteiner in St. Louis zu zuzählen ist, als letzter Ueberlebender das

Gedicht „Gang zum Friedhof.“ Es ist den Verstorbenen der St. Marien-Gemeinde zu Bridge-ton, in Missouri, deren Pfarrer der Dichter ist, gewidmet:

„Hier sie ruhen im Friedhofsschlummer
Nach des Lebens Leid und Mühn,
Teils geknickt von Alterskummer,
Teils verwelkt im Jugendblühn.“

„Müde Schläfer, aller Reize
Flüchtiger Freuden nun beraubt,
Denen mit dem Aschenkreuze
Oft die Stirne ich bestaubt.“

Noch immer besitzen wir keine Geschichte der deutsch-amerikanischen Literatur; sie sollte geschrieben werden. Vor allem aber bedürfen wir einer Biographie und Bibliographie deutsch-amerikanischer Schriftsteller, ein Werk das wir Karl Goedekes „Grundriss zur Geschichte der deutschen Dichtung“ an die Seite zu stellen vermöchten.

Seinen Traditionen getreu führte der akademische St. Albertus Verein zu St. Francis, Wis., Schiller's „Wilhelm Tell“ auf.

Die Namen der Darsteller weisen zwar im allgemeinen auf deutschen Ursprung hin, doch Hr. Owen McLaughlin's Vorfahren stammen sicherlich nicht aus Oberbayern oder Westfalen. Die an die Alt-Albertiner erlassene Einladung ist in deutscher Sprache abgefasst.

AUS DER BÜCHERWELT.

DAS Christentum gestalte seine Heiligen nicht nach einer Schablone, erklärt P. Constantin Kempf, S.J. in seiner ausgezeichneten Schrift „Die fortlebende Kraft der Kirche.“ Es gebe kein Gleichschalten, der völkische Charakter werde nicht ausgerottet, sondern nur veredelt. „Ein deutscher Heiliger,“ so schliesst Pater Kempf diese Gedankenreihe, „wird kein Italiener oder Franzose, und umgekehrt.“

Was hier ausgesprochen wird verdient besondere Beachtung, weil man bei uns geneigt ist, äusserliche Gleichförmigkeit mit der auf inneren Grundsätzen beruhenden Einheit zu verwechseln. Darin steckt etwas vom doktrinären Geist des 18. Jahrhunderts, der neben die Freiheit eine Gleichheit stellte, die nicht zugab, dass Einheit in der Vielheit nicht nur möglich ist sondern dadurch einen Kraftzuwachs empfangt.

Woimmer unter uns Deutsche aus dem Banat (früher zu Ungarn gehörend) weilen, sollten sie auf die ehrw. Maria Magdalena Bogner, aus dem Orden der Heimsuchung, aufmerksam gemacht werden. Geboren zu Melencze im Banat, starb diese Ordensfrau am 15. Mai, 1933, in Erd, Ungarn. Ihr Name steht bereits in der Liste der von Pater Kempf angeführten Seligen, Ehrwürdigen und Diener Gottes des 19. und 20. Jahrhunderts. Sie sind es, die zeugen für „die fortlebende Kraft der Kirche.“ Der arbeitenden Klasse, und auch das ist beachtenswert, gehören an folgende in der gleichen Liste aufgezählte Männer: